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GHAZALI'S PHILOSOPHY OF EDUCATION

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(An exposition of Ghazali's ideas, concepts, theories and philosophy of education, knowledge and learning as explained, clarified and outlined by him in his various works, emphasising upon the ideology of a believer and prescribing the means and methods to realise it in every aspect of life by rationalism and intuition both.)

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The Enlightenment of heart is the essence of knowledge;

Truth its Principal object;

Inspiration its Guide;

Reason its Acceptor;

God its Inspirer; and

The word of man its Utterer.

IMAM JAFFRR-AS SADIQ

DEDICATION

Dedicated to the most illustrious soul of
Muhammad Abu Hamid Ghazali, Hujjatul-Islam.

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INTRODUCTION

According to the latest observations, education is initiation into what is worthwhile with the provision that what has been transmitted has been taught in a morally un-objectable way.¹

It means that education should undertake to ameliorate and improve by cultivating those attributes which distinguish a man from the beast. These attributes are moral and intellectual faculties in the widest sense of the terms, and the more they are developed, the more truly a person becomes a human being.

Education is not only instructions but it is also a sort of reform. It lays down criteria to which activities or processes should conform and as such it is an achievement.

All formal education is purposive, self-conscious and a practical activity, which goes on in educational institutions. It presupposes two facts: that persons are conscious and capable of thought; secondly, that persons are agents and capable of rational choice. When any hairless ape and the featherless biped gets education, it means he is trying or learning to be a person and nobody can qualify as a person unless, through education, he develops a conceptually structured awareness of the world.

Learning, on the part of the pupil is a psychological and moral process which involves thinking, wanting, trying and such other productive things. Secondly, this process is temporal involving a change in the pupil. It should be a change in his behaviour, character, temperament and out-look. He should demonstrate skilled performance in everything. It naturally

¹ For details, please refer to:

Glenn Langford and D. J. O'Connor. Eds: *New Essays in the Philosophy of Education*. (London: Rutledge & Kegan Paul. 1973).

entails some restrictions on the way the change brought about, which is the consequence of the pupil's past experiences.

The ultimate end of all education, imparted with sincerity, is to endow the pupil with moral autonomy, which means, universal individual moral self-legislation and self-determination; it means moral self-mastery and independence of moral judgments, which makes an individual morally mature and intellectually self-contained and self-sustained.

It should be borne in the mind at the very outset that morality is not primarily a matter of prohibiting or permitting things; it is a matter of deciding what one ought to make of one's life in society and one's relations with other people. It will naturally make him prohibit one thing and permit the other.

Imam Ghazali is one of the greatest thinkers, mystics and educationists of the Muslim world. An intellectual of his eminence could not bless the world again. It seems that he was like a tremendous throw-back to the era of the holy Prophet, (Peace be on his soul). In his thinking, he was a Fundamentalist, Conformist and Originalist, in the positive sense of the word.

He incorporated in life a new mystic vision, endowed it with a novel intellectual glare and re-infused in it a dynamic moral fibre, emphasising upon the Fundamentals of Islam.

In his philosophy of life and intellectual world-view, education has got a primary importance. One cannot appreciate his thought without understanding his ideas in respect of education, knowledge and learning. The philosophy and the system of education which he prescribed and propounded was of course not entirely a new angelic flight in the heaven of idealism or pragmatism, because, in one way or the other, it had already been tried, off and on, here and there, in the Muslim world and produced many an eminent scholar, intellectual and great man. Ghazali, too, being one of them.

Ghazali picked up the threads of his philosophy from

various sources and streamlined them, infusing in them a true Islamic spirit and dynamic historical consciousness. In his philosophy, education, ethics and consciousness are but one and the same things. To acquire education means to become an ethical being, which ultimately, enables to develop creative consciousness of the Self and the surrounding environment. It meant to realise oneself and one's Creator on the prescribed lines of Islamic ideology.

As a great educationist, we can rank Ghazali with his two great non-Muslim predecessors, to wit; Confucius and Plato. The first was born in the 6th century B.C., in China in a small state named Lu. He founded an Academy to discover and impart wisdom. The lawlessness and disorder of China distressed him very much. He conceived of a better government and a better life. He travelled from state to state seeking a Prince who would carry out his legislative and educational ideas. And he did find out such a Patron but the court intrigues undermined the influence of the Teacher and finally defeated his reforming proposals.

Just a century and a half later on, Plato in Greece also propounded a philosophy of education in his classical book named "The Republic", and was in search of a Prince whom he found. He travelled to and fro. At last he reached to the tyrant named Dionysius who ruled over Syracuse in Sicily. He too met the fate of Confucius rather more than that. While coming back to Greece, after the failure of the implementation of his reforms, he fell prisoner to another tyrant and was manumitted, by one of his admirers, who by chance, came across and recognised him.

Both the Chinese and the Greek thinkers had propounded an absolutely ideal system of education which could never be happily put into practice. But it was not the case with Ghazali's educational philosophy, which was a replica of Islamic ideology and which was successfully tried in the early days of Islam.

The quintessence of Ghazali's educational philosophy is this that Islam is a reality to which all other realities of life have to be adjusted; it is an standard and a criterion to which one has to raise oneself, the standard and the criterion will not steep down to accommodate the people. His educational philosophy is not only a preparation of life but also for the life-hereafter; it is not only a participation in life but also a search for eternal life, with all the glories attendant upon it. It requires physical labours as well as contemplation, meditation and creative imagination. Both the physical and the intellectual activities enable the learner not only to re-shape the material environment but also inspires him to build up a much vaster world in the depths of his own inner being wherein he discovers infinite joys, eternal glories and ever-lasting inspiration to do the good and be virtuous with all.

His philosophy of education is not merely an academic thesis but it is charged with urgent problems of ultimate practical significance. A man educated on the lines given by Ghazali is a man who does not only enjoy unity of outlook and emotion with the community of the Believers but also acquires a uniqueness of vision and intensity of feelings as a result of an harmonious development of his personality. He is a man of emancipated, objective and disciplined mind, his soul is pure, pious and transparent. He is God-inspired, God-intoxicated and co-worker with God and as such his presence is a blessing for all.

The importance of Ghazali's educational philosophy in Pakistan is too obvious to explain any more. We intend to establish and organise an Islamic welfare state over here, in harmony with the objective spirit of modern science and technology to redeem ourselves. Our present educational system, which is based on the borrowed ideas of an alien culture and secular life, is totally unworthy of making us realise our destiny, both individually and collectively, subjectively and

objectively, in this world and the world-hereafter. The pattern of our present education is such that, mainly and mostly, it caters for the low and vulgar and it is thoroughly mercenary. Since the nation pays to the teachers, therefore, they teach; otherwise, one can very easily witness a horrible lack of philanthropic and voluntary spirit in them. This system encourages a perverted craving for self-deception in the teachers and the taught both...a deception which does not even properly deceive them. Hence an army of the cranks amongst the teachers and the taught both and particularly, our taught is a phenomenon of vulgarisation, because what we teach him usually turns his properties of the head and the heart into political weapons. The substitution of variety for the intensity of truth has made the comic prevail over the serious and sublime. Hence the tragedy of education and a crisis of morality, over here,

It should also be borne in the mind that neither the Western system of education, designed democratically, nor the doctrinal ideological system of the Socialists can deliver the goods of our nation. None of them suits our genius and accommodates our inspirations. It is why we cannot pin our hopes on any one of them.

I undertook the study of Ghazali's educational ideas with the sole purpose of making their basic but broad features intelligible to the young one's in Pakistan. I am sure, Ghazali's educational ideas will appeal to every sensible Believer. If our individuals aim at perfection, if our society desires development and if our destinies are meant for redemption, then Ghazali's educational ideas can play a great role.

(a) Political Background:

By the middle of the 3th century W.B., Islam as a moral force and spiritual movement was on the breast of the Arabian region, Islam was and embodied divine glory and prosperity, from without, had seriously addressed it. Politically, the Arab Caliphate and the Byzantine Empire, for years after the other, had established independent, absolute and authoritarian regimes under the banner of Islam. The path of every Khalifa was

CHAPTER 1

1. BACKGROUND OF HIS PHILOSOPHICAL THOUGHT

Muhammad Abu Hamid Ghazali, Hujjatul-Islam, was born at Toos in the province of Khurasan. During his short span of life, (1058 A.D. to 1111 A.D. or 450 A.H. to 505 A.H.), he wrote as many as one hundred books out of which almost 78 works are still extant and most of them running into many volumes, on a variety of subjects, the main being the religious and philosophical ones.

He was a teacher, philosopher, debator, speaker, reformer and a mystic par excellence. Being an intellectual giant, he left his immortal imprints and influence on the head and heart of the millions of the thinking people in the world. And will continue to do so till eternity. His philosophy of knowledge and learning is a part of his general world view which he has judiciously and sagaciously projected into his very many books. In order to elucidate his philosophy of knowledge, it is ineluctable to trace the political, cultural, religious and educational background of his age, of which he was a product, so that trends and tendencies which help mould his views and visions may perfectly be comprehended.

(a) Political Background :

By the middle of the 5th century Hijra, Islam as a moral force and spiritual movement was on the lowest ebb. Autocratic regimes, internecine wars and unbridled mundane glory and prosperity, from without, had seriously told upon it. Politically, the Banu Umaiyya and the Banu Abbas, just one after the other, had established independent, absolute and authoritarian regimes under the thin veneer of Islam. The epoch of every Khalifa was

any thing but quiet. A war of intrigues, cabals, individual rivalries and family feuds, pursued with abandon, their course almost without a break. Public life, too, traversed a phase of unrest as varied as it was profound which is reflected in the thought of that time either by pessimism or deviation from the fundamentals of Islam. After the Banu Abbas the Muslim dynasty was atomised and many claimants of the crown had raised their monstrous heads and some of them by fraud or sanguinary means did wind up their way to the throne. Many of them, being weak and vulnerable, had practically become the marionettes in the hands of the Saljuqui Kings. The Turkish monarchy also tip-toed the Umayyads and the Banu Abbas.

The internecine wars from within and without the dynasty had rendered the state sterile. General destruction and devastation, tempest and torrents of troubles had severely told upon the energies of the Muslims. The Saljuque monarchs indeed expanded the empire to the farthest nook in the continents of Asia, Europe and Africa, and many big potentates were subservient to the Muslim Monarch. But the irony of fate is this that when the Muslims were just on the highest flow of their material glory, Islam as an ideology squeezed and shrunk to very narrow limits, with the result that it ceased to be the vade-mecum for all; both the elite and the masses.

Much before the birth of Ghazali, the religio-political conflict and confrontation between Europe and Islamic world had ensued and as a sequel to it, the crusades were fought intermittently for a period of 300 years.

The political stability, territorial expansion, mundane glory and the unchallengeable sovereignty and invulnerability of Muslims, just like every material phenomenon, proved to be only transient. No sooner the apotheosis had been reached than the negative and intriguing features and forces betrayed themselves spontaneously from a chance concatenation of events. The vagaries of the material variability created snags in the spiritual,

moral and religious developments of the masses at large, because the required equilibrium between the mundane and the non-mundane forces had been lost. Two contradictory things, i.e., the urge for so-called rationalism and the morbid mystical ecstasies leading to unwarranted practices and beliefs, sapped the creative energy of all and sundry. Hence a moral crisis was destined to be cropped up.

(b) The Religious atmosphere :

Ghazali's age was astir with religious controversies. The cult of rationalism, growing bolder, and louder, set out to graft perjurious excrescences on the Islamic fundamentals.

With the emergence of the Muatazala, religio-philosophical sect, emphasising upon rationalism in the interpretation of the Islamic tenets, the era of heresy and perjury took a definite start. The philosophical and intellectual upstarts had diverted the attention of the masses from the basic teachings and practices to the secondary, rather the tertiary things. They thought, wrote and wrangled on such things which were encouraged neither by the Quran nor the Sunnah. The scholars wasted their time and energy in initiating snappy dialogues on the problems as the Person and the characteristics of God, the nexus between the Creator and the creatures, the nature of the words of God, the form of the angels, whether or not the Quran co-exists with the Almighty, would the redeemed persons, on the Day of Judgment, see God, the issues of justice, mundane and divine both, whether man is free in his will and actions or conditioned by unforeseen powers and the issue of fate, etc. These highly complicated academic problems, which were meant for the enlightenment of the few soundly and safely learned people, were brought down into the streets among the unlettered masses who were unable to understand even the ABC of them. Their hair-splitting and thread-baring in public debates deviated many from the right path. This academic latitudinarianism, when transcended the confines of dormitories of the gifted ones,

atrophied into mania and hysteria leading towards persecution, execution and anathematisation of those who differed with the officially recognised and favoured interpretations and versions. Hence violence, terror, unrest and discontentment undermined the socio-political stability.

The rationalism imported from Greece and grafted on the fundamentals of Islam made many apostates and won many atheists from amongst the rank and file of the Muslims. No less an intellectual than Ibne Sina was misled by the Greek philosophy.

In a society bewildered by the incomprehensible vistas of abundance and plagued by the anarchy of its own existence, Ghazali took the cudgels in favour of the unvarnished truths of Islam and worked for the resuscitation of the pristine glory of early Islamic days, with a matching zeal and was successful in delivering it of the dross of unreason and unwarranted overgrowths and unwanted innovations. In the preface of his renowned book, *احیائے علوم* (The Revival Of Religious Knowledge) Ghazali has seriously lashed at and cavilled his coevals for their going astray from the simple path of righteousness to that of viciousness. Most of his contemporaries, who had become a serious prey to arrogance, obduracy, personal feuds and narrow-mindedness were no less than chimpanzees who fought with or favoured each other on petty schisms for the sake of material benefits and glories, and they had to swallow their pride when confronted with Ghazali who brought them down to their proper sizes in discussions.

The age of Ghazali was witness to not only the forces which dampened the spiritual enthusiasm and moral verve of the masses but also recorded the drying up of the fountains of creative dynamism. Being dazzled by the material prosperity, they were unable to look within. Besides, many new heretic sects had cropped up, the main being that of the so-called rationalists, the atheists, the stylitic mystics, the idealists, etc. These philosophical, religious and logical schools, led various people think

and act in variegated ways which disintegrated the centralism of Islam, subverted an unified style of understanding and practices of Islam. The Batni sect was the most perjurious than all. Its adherents used to preach that the Quran and the Sunnah have their obvious as well as the latent meanings and aspects and both of them are poles apart from each other. The obvious meanings and dimensions are followed by the common, shallow and the irrational herd of the ignoramus, while the really learned and scholarly people understand the latent meanings and the appeal of the holy book and the Sunnah. They asserted that the Imam-i-Masoom, (The innocent spiritual leader of the Ummah) is the only person who is well-versed with the concealed or the spiritual reality of the Quran and the Sunnah and it was the task of the masses to discover and obey him accordingly.

Similarly the mathematicians, logicians, idealists and the physicists advanced their own interpretations of the Universe, the holy book and the Sunnah which were quite repugnant to the patent teachings of the holy prophet Muhammad (Peace be upon him).

These rational and logical odysseys undertaken in search of reality, as a matter of fact, were motivated by the ulterior motives of usurping the reigns of the state and snatch powers in the name of Islam. The cracks of all such impertinent eloquence and rhetoric, stressing upon an eccentric and erratic ilk of individuality, shattered the magnificent edifice of a simple and crystal faith.

Ghazali, being a fundamentalist and a refined and enlightened orthodox, was not at all convinced by any argument of the renegades of his time. He refused to feel, see, think, listen, argue, act and say beyond the essentials of Islam. He was of the opinion that unless the fundamentals of Islam are squarely understood as they are, and fully practised upon in the light of the dictates of the Quran and the Sunnah, any deviation to secondary or tertiary aspects is tantamount to undoing Islam.

Apart from it, Ghazali denounced the way his contemporary scholars used to live. Their regal style of living was quite incompatible to the simplicity taught and practised upon by the holy prophet Muhammad, (Peace be upon him). Their sources of income were doubtful and as such their religio-scholarly positions were rightly questioned by Ghazali. The critics of Islam were wellnigh haughty, vainglorious, intolerant, and obdurate. A certain scholar of a certain branch of knowledge used to sneeze at the other scholars simply out of jealousy and grudge. On top of it, religious dialogues and debates were an order of the day, which had put out of order the entire mechanics of existence. To understand, tolerate, condone and accommodate, was quite incompatible with the very idea of being in possession of higher truths. The spell of this narrow denominational fanaticism, a self-conceited belief in their own infallibility and their indoctrination with the superiority of their own brand of belief, had made them spiritual insolvents and moral bankrupts.

(c) **Mysticism of his age:**

Originally mysticism was not in contradiction with the holy book and the Sunnah. The mystics like Hasan Basri, Abul Hashim, Siri Saquty, Bayazid Bustami, Abu Bakar Shibli, Abdullah bin Tastari and Junaid Baghdadi, etc, were scholars as well as the most scintillating luminaries of the firmament of mysticism. They followed the holy book, the Sunnah, and the ways of the great and illustrious companions of the holy Prophet, (Peace be upon him) and as such they were a blessing for the world.

With the passage of time, mysticism was also alloyed with the dust and dross of time. The undesirable beliefs and practices made their inroads in Islam. Many of the mystics had mistaken mysticism as onanism, renunciation of the world and to kowtow oneself. They compared the riches of the world with the scorpions, tyrannised on their own bodies, and gave up even proper eating and slumbering. It was all very good on personal grounds but it was manifestly contrary to the teachings and practices of the holy prophet Muhammad (Peace be upon him).

They also entered into polemics and confrontations with each other, on the topics which were, if not unnecessary then certainly redundant, because they served no conducive purport other than self-glorification and to prove in vain that truth was on their side.

Many mystics claimed their union, incarnation, identity and oneness with God, organised musical gatherings, introduced unwarranted innovations such as to kiss the hands and feet of the spiritual guide and even to bow down or lie prostrate before him in reverence. The mystics invented their own terminology and coined their own vocabulary to express their psychic, psychological and spiritual experiences of the world within. Besides, ignoring the way of worshipping God as ordained in the holy book and the Sunnah, they invented their own manners, procedures and habits to adore Him which obviously misled the masses.

Though later on Ghazali himself became a mystic par excellence, yet he exposed and denounced all heretic beliefs and practices which had very surreptitiously arrested the variability of Islam. Ghazali also did not compromise with any of the extra-religious and supra-moral behaviour of the mystics of his time. To him, as he later on came to believe, mysticism was the only perfect way of getting the knowledge of the Unknown and seeking redemption, but at the same time he was convinced that it could never be achieved by going astray or taking liberties with the code and conduct of life as prescribed by Islam.

(d) **The Attitude of the Muslims Towards Learning And Knowledge :**

The rise of a nation depends upon the spiritual grandeur, moral upliftment, socio-political progress in the right direction and a commitment with history to achieve the cherished destiny. But these goals are realised by the attitude a people take to materialise their ideology in their deeds and thoughts. It is the mind of men where the roots of greatness of the people take place, and again, it is the mind of men where the seeds of downfall

are sown. Thus mind being the pivot of life...individual and collective, subjective and objective, small and big...requires hypertrophic enlargement, refinement and a proper anchorage and orientation into a healthy and progressive atmosphere, which comes through adequate education, appropriate learning and sufficient stock of knowledge. Elegance, simplicity and serenity of thought is the richest asset of a nation. Every culture and civilization, polity and society borrows its dimensions and assumes its perimeters from the light emanating from the mind.

Islam cast the mind of the Believer into a new phase by enabling it to mould in such a fashion so that it could grasp the realities of the universe. The whole concept of Islamic learning and knowledge is derived from its three principles of faith, to wit; Tauhid, Prophethood's finality and the Day of Resurrection; and the five obligations: prayer, fasting, almsgiving, pilgrimage to Mecca and Jihad, which every Believer has to discharge faithfully to the best of his capacities and intentions. As a result of it, some metaphysical attitudes, a simple socio-political and economic mundane philosophy and a few notions about the life-hereafter are the corner-stone of the Muslim learning and knowledge.

The establishment of the empire, the luxuries abundantly available to the elites, the sophistication of culture and civilization made the Muslim mind turn its attention towards the Greek secular thought and its so-called humanitarian philosophy.

Though there is no limit to the acquisition of knowledge and learning in Islam, yet it certainly discourages to pick up that sort of learning and wisdom which undermines the originals and the fundamentals of Islam. The Greek thought attracted the Muslim mind because of the glamour of its universality, catholicity, objectivity, humanitarianism and an emphasis on the "worldliness". The Greek philosophy was rich in the themes such as: the existence of God and His attributes, the origin and destiny of the world, the nature of soul, the possibility of discovering

an objective criterion of the Truth, the concept of an ideal state and the philosophy of materialism, etc, etc.

The originality and the lustre of the Greek thought was so much fascinating to the Muslim thinkers that in no time most of them were converted into their views and visions, and they imported the Greek notions into the Islamic spiritual, metaphysical and socio-political realms. It naturally distorted the real Islamic concept of learning and knowledge, adversely affecting its intellectual weltanschauung.

Thus first of all it was the Muslim scholar and the thinker who silently but consciously, accepting the secular intellectual and moral superiority of the Greeks, introduced the elements of inferiority complex amongst the laities and the elites both in an equal measure. Being over-awed by the Greek thought, the Muslim intellectuals became an agency of importing the cultural and psychological imperialism of a dead people into the life of a living nation. Later on it was supplemented and augmented by the conquest of other non-Arab peoples such as the Iranians and the Indians, etc. Excepting Ghazali, Ibn-i-Timiya and a few others, well-nigh the entire Muslim philosophical and metaphysical thought was but an appendix, a foot-note to the Greek philosophy. With the coming of the thinking faculty under the abject subordination of an alien philosophy, the rank and file, with their second and third rate intellectual calibre were naturally unable to liberate the Muslim mind from the fetters and thralldom of foreign thoughts, much less to dispel the doubts of the Fausts and to eliminate the vasillations of the Hamlets of Muslim monastries and academies.

Gradually the knowledge emanating from the twilight of the holy Quran relapsed into the barren argumentations about futile metaphysics and alien rationality.

It is a strange anthropological and biological phenomenon that every succeeding generation of the Muslims, on the whole, was intellectually weaker than the preceding one. It will certain-

nly sound strange that in most of the cases, the talented life and intellectual creativity of the Muslims ranged generally from five to ten years only. It is enough to assess and witness a gradual decline in the imaginative and intellectual creativity of the people concerned.

The cause of this peculiar phenomenon is also very conspicuous, if looked at the socio-historical process from quite an objective point of view. In nut-shell, it was not only the bourgeois feuilletonist who discouraged the talents but the psychic and psychological make-up of the Muslim society and its socio-political structure was such that it too contributed towards the perversion of the talents in every walk of life. There is always a very close affinity between the social structure and political authority. Since no political stability is to be gained out of a degenerating society, therefore, it was but natural that the talents should not have got any chance of ever-lasting flowering. Besides, well-nigh in every dynasty jockeying for positions and privileges between the establishment and the ambitious elites put the last nail in the coffin of every political authority. It further piled up the agonies of the talented ones, who never lagged behind in giving a parting kick to the out-going political authority and worshipping the rising sun.

Apart from it, the Spartan niggardliness of the Courts in respect of the welfare of their masses, the Byzantinic flattery of the Courtiers, the Homeric self-complacency and the Buddha-like asceticism of the artists, intellectuals and other men of letters, dealt with Samsonic blows to the Muslim society as a whole, which made the whole social pattern wither away like the Ancients.

Further: the elements of extremism made the Muslim mind author its doom. The minds which compromised with the courts became too much worldly in their artistic, academic and intellectual pursuits and those who liked to live at a respectable distance from the courts, became too much spiritual that the golden cord

between the material and the non-material world broke away and could hardly be tied together.

The moral authority of the scholars of the Courts rested largely upon the Tower of the Babel and they tried to catch hold of their respective eras by the small fingers in order to take hold of the entire epoch but in vain. Similarly, the scholars of the monasteries failed to produce the political and social Shakespeares, excepting a few honourable ones. Thus, gradually both type of scholars within a few centuries dragged the Muslim society to an absolute intellectual zero and cultural naught. The enormous massivity of the Muslim culture and polity drained itself to the dregs. Hence pacifism, pessimism and pusillanimity.

Excepting a few intellectual giants and philosophical mastodons like Ghazali, Timiya and Khaladun, etc, who appeared, now and then, to dominate a certain century, otherwise, the entire gamut of the intellect and the spectrum of thinking steadily took an inferior course, if judged in chronological order.

After ten centuries of the appearance of Islam, it appears that the thinking faculty and the reasoning capacities of the Muslims were totally sapped, the imagination relapsed into amorous vagaries and the emotional and the sentimental rather than the sensual aspects became dominant. The decline in the intensity and the degree of faith was its logical concomitant. Thus intellectual imbecility plus moral perversity sealed the doom of the Muslims which became prominent and pronounced from the 15th century, A. D. It means that with the gradual rise of the Renaissance in Europe, the Muslims steadily met their downfall in their respective lands.

The other reason responsible for the decline of the Muslim intellect was that from the very beginning of the dynastic rule amongst them, the academic pursuits were patronised by monarchs, aristocrats and the other big guns. The authoritarian and the totalitarian atmosphere of the elites was uncongenial for real type

of freedom of thought and other facilities logically required for objective scientific and universal ilk of philosophical and intellectual activities. Socrates was absolutely free from paying his courtesies to any Tyrant or Democrat, it is why he could become the first great Teacher of the world. Plato could not write a single word of philosophy in the court of Syracuse, rather suffered for what he had previously visualised and idealised in his "The Republic". Aristotle, during the course of his being the tutor of Alexander, could not produce any great work of intellect and imagination. He regained the fertility and originality of his mind only when he repaired to his academy as a free teacher of the rank and file. Likewise, all the great works of literature and philosophy were the product of independent minds carried on in free atmospheres. Mulana Rumi grumbled when he came to know that the verses of his Masnavi were being recited in the schools. Similarly, Ghazali, Farabi, Timiya and a few others who served the cause of learning in Muslim society were quite free from paying their courtesies to any monarch. Karl Marx was free like a migratory bird and could not afford to serve anybody. Hegel, Nietzsche and Russell were too independent and sensitive to suffer the bondage of university services for a longer time.

What I want to impress upon the learned reader is the simple fact that the Muslim intellectuals and thinkers plus other men of letters could not get that sort of free atmosphere which the thinkers and the intellectuals of the post-Renaissance era in Europe enjoyed to the best of their satisfaction. The royal patronage which the former enjoyed, on the one hand, relieved them of the economic worries but, on the other hand, they had to care more for the whims and the wishes of the Patron than the validity or righteousness and originality or fertility of their ideas. Thus they had to tone themselves up and down and increase and decrease their intellectual size to accommodate the tantrums of a flimsy potentate, for the sake of a satisfactory but vainglorious living. Otherwise one had to bear the hardships of exile or imprisonment, like that of Timiya, Khaladun, Abu Hanifa, etc.

For all these acts of patronage and penalties, ultimately it was the post-10th century Muslim society as a whole which had to pay a heavy price in the form of an over-all decline and slavery.

The morality based on excess being the typical product of mundane culture, threw into relief the potency and beauty of the Muslim intellect, as a result of which the ethos of a steadily declining society took a heavy toll of the head and the heart of the Muslim rank and file.

It is an universally acknowledged fact that the early Muslims were the pioneers of making history a scientific and objective discipline and endowed it with limitless possibilities and potentialities of expressing human past and stipulating its future. But when they became a yoked creature lacking in an inward fire and outward glow, they found themselves absolutely unable to dart a keen discernment of scorching quality to assess and analyse, scan and scrutinise their own past and present. It made them highly deficient in historical consciousness. They failed to realise the simple fact that history advances in disguise and appears on stage wearing various masks which few recognise, by dint of their unusual penetrating acumen. It seems that after the decline of the Abbasides, the Muslims learnt but little from their past, they improved but little on their present and they thought but little of their future and posterity. It is a fact that of all the nations, the Muslims lived most consciously with their Deads but they could not illuminate the principles and values of their life with the wisdom derived from the latter.

A sensible historian will certainly condone some of their faults and foibles to which they fell a prey on account of an inconvenient marriage of the head and the heart, under the natural difficulties of culture and civilisation and which are shared by every generation in every era but never a people became such a serious captive of circumstances in a philistine milieu as the case with the Muslims appeared to be.

On account of an over-all stagnation and general downfall, the Muslim rulers and elites, repeated some of the follies and mistakes in every regime and reign, i.e. to monopolise power and prestige, to distrust and consequently to suppress ruthlessly the political opponents, to be misled by sycophants, to indulge in inhuman cruelty, debauchery and luxuries, to treat their subjects as fodder of the cannon and quite un-mindful of the consequences of a certain policy. Many monarchs and aristocrats created their own secret service of intelligence to pirate upon the privacy of others and established their private armies to terrify the opponents and exploit the weaker ones. For all these misdeeds, it is not only they but the entire posterity had to pay through their noses.

It is why the historical spectacle of the downfall of every dynasty was more or less similar. Hence a historical monotony. It seems that the maxim "history repeats itself", is true only in the case of the Muslims.

A classical example of the forgetfulness and ignorance of the Muslims can be cited by narrating the fact that Ghazali in his great magnum opus "AHYA-UL-ULOOM", in the first chapter of "Learning and Knowledge", has presented a scientific concept of planning in the field of education as well as in the entire social set-up. But never the Muslims cared to implement that concept to introduce reforms in their government and the society. But when the Communists in Russia presented a socialistic concept of planning, it was hailed as a great innovation and that is now being aped by well-nigh every Muslim and non-Muslim country.

A few words more and I have done.

It cannot be gainsaid that the scholars patronised by the Courts and the Palaces, who always served the cause of the ruling dynasty and protected its interests, never saw eye to eye with each other. Their battles royal, and the stories of their

mutual rivalries, hatred, jealousies, scandals, grudges and useless polemics constitute yet another chapter of their intellectual and moral tragedies. They could hardly tolerate a righteous scholar amongst them and got rid of them in no time by their own peculiar methods. In this connection, for example, please refer to the disputes of the scholars in the court of Akbar in India. This type of corrupted cliques, which always worshipped the rising sun, misguided the elites on account of which the whole nation ultimately suffered.

Such examples can be multiplied to a great extent. In short, these were some of the causes and consequences of putting into relief the real concept of knowledge and learning as embodied in the Quran and the Sunnah.

CHAPTER II

GHAZALI'S IDEOLOGY OF LIFE

After elucidating the general conditions of the age of Ghazali, which made him restive and inspired to winnow the chaff from the grain, let me also describe as to what was his own concept of life, how he projected it in his prolific works and in what way he reflected it in his philosophy of knowledge and learning. To him all knowledge and learning meant to illumine, enlarge and enrich that concept of life and then to realise it practically.

For Ghazali the purpose of life is to realise firstly, the self and then God. Knowledge is a means, an effort, and instrument for the realisation of these sublime ends. Self-realisation means to ferret out the real man from within who is a perfectly moral and spiritual being.

According to a moral aphorism there are four kinds of persons generally found in the world. The first kind is like that of the scorpions and snakes, whose nature it is to sting and bite anybody who comes in their way; the second kind is like that of the tigers and the lions who come out of their dens to hunt when they are hungry or when they are aimed at by some hunter, they display their fury and either they kill the hunter or get themselves killed by him; the third ilk is like that of the cows and the buffalos who hit when they are hurt by some other fellow but their hit is not as fatal as that of the beasts of the jungle; and last but not the least is that type of man who is morally supposed to be a replica of the angels and the deputy of the Almighty on this earth sent over here to preside over this universe. The purpose of knowledge is to kill the scorpion, snake, lion, tiger, cow and buffalo in man and to re-create that

man who is long over due to preside over the world which has been created for him.

Philosophically speaking on human nature, Ghazali said that the soul of man possesses three main and major traits. The first trait is that of the animals and their sole aim is to sleep, eat, fight and gratify their sexual feelings. If the purpose of a man is no more than this, then he is as good as an animal. Secondly, there is a tinge of satanic nature in man. If a man is engaged only in making mischiefs, exciting for mean things such as guile and deceit, then he is as good as Satan. Thirdly there are angels who contemplate in the beauty of God and are entirely free from the animal and the devilish tints. Every rational being is required to raise himself up to the status of the angels from moral and spiritual point of view. He should cleanse himself of the dross and din which characterises the lower creatures of this universe. It can be done only by contemplating in God and carrying out very faithfully His commands. The vertical progress of a man demands the submission of the first two negative qualities to the last one. Hence the first step towards self-realisation is to control the baser factors of one's self. This can be done only by acquiring the right type of knowledge and learning.

Again: drawing a biological analogy, Ghazali said that human body is a kingdom, the soul as its king and the various faculties as constituting its army. Reason is the Prime Minister, passion, the revenue-collector, and anger the police-officer. As every where it is the king who rules and reigns, in the same way, the sovereignty of soul be established over the body. The purpose of soul as king of the body is to maintain law and order, dispose justice and seek the truth. Each faculty takes delight in that for which it was created: the eye in seeing the beautiful; lust delights in accomplishing desire; anger in taking the revenge and the ear in listening to the harmonious sounds. Similarly, the highest and the noblest function of the soul is to perceive the truth and the highest truth is God, therefore, a soul

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is nothing if it failed to realise and perceive God, its Creator.

The kingdom of God exists in man in miniature and man is blessed with many an attribute of God and the divine essence as well. To look after this divine kingdom is the real purport of human soul. No one can understand a king but a king, therefore, God has made each one of us a king to preside over the small principality of body animated with a soul. In this kingdom of man, God's "throne" is represented by the soul; the "Archangel" by the heart; the "Chair" by the brain; the "Tablet" by the treasure-chamber of thought. The soul being invisible, indivisible, untransferable, and unlocated, governs the body as God governs His universe. In short, each one of us is entrusted with a small kingdom to supervise and charged not to be careless in the administration of it.

Wisdom, reason, common sense as well as inner light is required to govern this heavenly kingdom subjacent in one's self and which comes by learning and knowledge as ordained in the Quran and the Sunnah. The weltanschauung of Ghazali is actually a replica of the world projected in the Quran, illuminated by the Sunnah and followed and realised by millions of the Muslims collectively and individually in the life time of the holy Prophet (Peace be upon him) and just after his departure from the world, by his illustrious followers and holy companions. Ghazali aimed at the revival of the same spiritual culture and moral dynamism supported by intellectual dimensions.

While the others grafted a mundane, rational and material interpretation on Islamic ideology simply to realise their immediate ends, Ghazali re-oriented the ideology putting it in its proper context of soul-awakening and soul-refining anchor to attain the ultimate meanings of life. He neither added any thing new to it, nor deprived it of any of its essentials.

The Quran regards the worldly life as transient, the mortal and the mundane life is given to prepare for the immortal and everlasting life to be awarded after death. The worldly life can

be a blessing if passed in accordance with the injunctions of the Quran so that the life hereafter may also be a benediction, otherwise immortal and never-ceasing pain and anguish will follow him in the grave. The material and the life after death are quite opposite to each other. The earning of the one naturally entails the abandoning of the other; so, wise is he who forsakes the temporary pleasures for the sake of the permanent ones.

A belief in the world hereafter is one of the basic articles of faith. For every thing good and bad man will be recompensed in the other world. Therefore, one should do as much good as humanly possible on one's part to earn its fruits in the other world.

And from here the ethical philosophy of Ghazali begins. He asserts, rather avers that the Quran and the Sunnah have together given a complete code of life which is moralistic, in which not only the fundamental but also the secondary and tertiary things have amply been furnished. Quoting from the holy prophet Muhammad (Peace be upon him) Ghazali said that the very aim of the prophethood of Muhammad (Peace be upon him) was the perfection of morals of mankind. The purport of the Quranic ethics is to surpass, rather to supersede the physical, biological and the constitutional being by a moral, intellectual and the spiritual being. So the physical, carnal and material pleasures should be abandoned in the pursuit of spiritual salvation, moral elevation and intellectual refinement. Hence man, according to the Quranic verdict, is hasty, ignorant and cruel, in the sense that he is tempted and prompted by immediate gains and illusory sights and pleasure and as such falls a prey to evils and sins, ignoring their ultimate results, therefore, he is easily ensnared, and enthralled by the bewitching and bedevilling beauty of the world, while the fact of all facts is that originally the material world is not beautiful but ugly in the sense that the world under the charms of immediate pleasures appears to be a pleasing abode and from the point of view of ultimate ends, it is simply a boarding house where the students prepare for the

final examination whose result will be announced in the other world.

Again; according to a saying of the holy prophet Muhammad (Peace be upon him), on the day of Judgment, when the forms will be subordinated to the contents, the world will be presented to all the creatures in its reality and that will be an old, ugly and disgusting woman. When this is the reality of the world, then why not to shun it?

Though much has been borrowed by Ghazali from his illustrious predecessors such as Abu Talib Makki, Ibn-i-Maskooya and Raghab Ispahani etc, to formulate his ethical philosophy, yet he has made invaluable contributions to it. Defining morality as a noble and sublime state of mind, which spontaneously makes a person think, feel and act in terms of good for himself and others as well, he proceeds on to state that ethics is based upon wisdom, bravery, modesty and justice. The thinking faculty generates wisdom; the sexual incandescence creates modesty only when it is positively balanced; the intrepidity contributes to the habit of sacrifice and toleration, while justice is the liason officer among the first three factors.

Further: wisdom is the fountain of the sharpness of brain, refinement of sensibilities, wit, logical bent of mind, right thinking and providence; courage makes a person kind, humble, tolerant, content and lovable; modesty enables a person to be generous, pure and chaste and justice is a co-ordinating principle among all the three; therefore, a positive progress of the first three is actually the vindication of the justice itself. A perfection of all these characteristics guarantees spiritual nearness to God. Prophethood is the last stage where a person can reach by perfecting his moral as mentioned above which is fully attained only by the prophets. Hence prophethood has been terminated and sealed, therefore, ordinary men and women can reach only to the status of Siddiquiat صدیقیت a stage less than the prophethood.

For the perfection of this type of morality, it is incumbent upon a person to live in the thick of every thing so that he may learn to behave well with his kiths and kins, friends and the neighbours, he may learn to help others and should act and feel in terms of the welfare of all. In every case one has to shun selfishness, conceitedness and meanness, and should be modest, humble, generous and peaceful.

Renunciation of the world, pessimism and cowardice serve no purpose of a good life. The children should be taught to go for a walk, to undertake physical exercises and manly games. They should be encouraged to be humble, tolerant, generous and content, because only in this way they can become bold, enthusiastic and broadminded. In order to be a self-respecting egoist and courageous man, one should constantly check one's flaws and weaknesses.

Ours is world of causes and effects. For a respectful livelihood and rightful earning, one has to resort to the mundane causes around oneself. But to live in the dormitories on the charity of others is against the principle of contentment, because it is parasitism and not saint-hood, gifts should not be given and accepted unless both the parties are sincere with each other and no ulterior motive of any ilk is involved therein; to beg is to debase oneself; lethargy and unnecessary dependence on others is quite in contradiction to the ideal of a self-respecting and self-supporting life.

In short, balance and modesty...avoidance of extremes; sacrifice and tolerance...to shun selfishness and narrow-mindedness, and to be just, righteous and accommodating in financial as well as in other affairs, is the base of an ethical life. But, let it be clarified, once and for all, that Ghazali does not encourage fugitive and cloistered virtues for the sake of a secluded, rather a selfish life, under the garb of saint or a mystic.

Ghazali's ethical philosophy is a prism of his fundamentalism as well as the philosophy of knowledge and learning.

This ethical code and conduct of life which commensurates with the injunctions of the holy Quran and the Sunnah, ensures an excellent spiritual bliss but one has to do one's best to mould the circumstances in one's favour for the spontaneous development of the moral verve and rhythm. The liberation of moral forces and the inauguration of an era of sovereign rationality would give birth in turn to an ideal that aims at organising the life according to the divine laws and the kingdom of the Self...the compound of moral and social aspirations...would represent a striving along with the avenues of inspired thought, for an equilibrium in intentions and actions. A self devoid of all illusions and corrupt proclivities when sets about re-constructing itself on the ruins and debris of negative traits will no longer recognise any guide save pure morals and crystal intelligence.

CHAPTER III

THE METHODOLOGY OF GHAZALI

While discussing the way Ghazali argues and deliberates, let it be said at the very outset that he does not impose his faith by force on others but he relies upon the force of his faith. He disserts with an abundance of engaging frankness. It is why the argument he propounds have no trouble in seeing and showing that he was a straightforward seeker of the truth. Neither in form nor in contents he is pompous and affectative. With an intrepid brush he set out to remove all excrescences made on the theory and practices of Islam and his crystal reasoning threatened all the altars of religio-philosophical impostors.

Ghazali is nothing if not intuitively sublime and logically exhaustive, convincing and trenchant in his battles royal. He borrows all his arguments firstly: from the Quran, elucidates them from the authentic sayings of the prophet Muhammad (Peace be upon him) and further elaborates them from the golden maxims and practices of saints, mystics and scholars; he ratiocinates from the consensus of the Ummah. The religious decrees, decisions and deliberations of his illustrious predecessors were not only a source of inspiration and a fountain of wisdom to him but also an inexhaustible treasure of logic and dialectics. But the greatest source and the repository of his reason was the mind of his opponent with whom he argued. He learned reasoning by taking the wind out of the sail of his rivals. His gift of gab, natural shrewdness, scrupulousness and penetrating insight made him easily see the flaws of the arguments of his opponent and he inveighed him on the same ground. In his debates and polemics he was piercing, pointing but precise. His logic is devoid of fantastic rigmarole of time-worn cliches, gigantic words, repetition, looseness of expression and gross hyperboles. While the foggy, disjointed, piled up pedantry and trivial mouth-filling

phraseology had made his opponent's treatises and speeches a tissue of strange buffooneries, on every occasion there is such a multitudinous flow of wisdom and images to Ghazali's mind as nothing seems to dam it. He meets his critics on the same grounds and attacks his rivals neither pedantically nor apologetically but spontaneously. The main point of his methodology is inclusiveness and comprehensiveness, to wit; his capacity for dealing with anything and every thing, his extraordinary power to concentrate on the single point and the thickness of the texture of his thought. All these qualities made him a great reasoner.

With an equal conscientiousness and sententious gravity, tempered by the depth of understanding, he goes straight to the essentials, seizes the kernels of ideas or the moral substance of a certain thing and bases his estimate upon the inner elements. He marshals the arguments with intellectual and intuitive sobriety. His is not the pulpit eloquence but the oratorical flavour emerging from the unbounded treasures of intellectual and intuitive originality and fecundity.

It goes to his credit that he re-inforced, re-vitalised and re-constructed many an argument of his forerunners with a new insight, sharpness and intelligence and thus foreshadowed the cosmic vision of many of his successors.

Perhaps Ghazali is the only saint-philosopher whose unceasing faith and reason always runs parallel with each other. His was a scientist's pride in reason and a prophet's faith in religion. He is equally distinguished both by imagination, intuition and faith as well as by reason, logic and common sense. Never the logician is obscured by the faithful and nowhere the faithful is out-distanced by the logician. Neither faith nor reason was a windfall to him but he acquired both of them by his judicious struggles and essays. Reason, he learned from the books, by arguing and debating with his opponents or by coolly, dispassionately and judiciously thinking and concentrating upon the

issues of life. But faith came to him in rather a more difficult way. Indeed he had inherited a faith but he supplemented it with his own observations, experiences and visions.

At the tender age of 32 when he was the Vice-Chancellor of the renowned Madarsa-i-Nizamia, Baghdad, he suffered from a serious spiritual crisis. It was a climacteric time in his life. He survived it and emerged with a philosophy of destiny. He left the job in 488 Hijra, renounced life and became a stylite. He lived for about 11 years in a studious retirement as a tattered mendicant, complacently following the thread of his thought. He prayed, preached and behaved with fervent and fastidious piety and roamed alone, wrapped in the warmth of the sun, covered by the sky, craddled in the hills, walking bare-footedly on the cool and the hot sand of the forests and deserts, thoroughly happy with his meditations and worship to God, till he finally became spiritually solvent. From this enforced quietude, he emerged like a phoenix and then for the rest of his life he lived like a salamander.

CHAPTER IV

THE IMPORTANCE OF KNOWLEDGE

Every race or nation that deeply impressed itself upon the human family, has been the repository or the representative of some great idea which has given direction to that race's or nation's life and to form its civilization. Among the Egyptians, the seminal idea was life; among the Greeks, it was beauty; among the Persians, it was light; among the Hebrews it was piety; among the Romans, it was law; among the Anglo-Saxons, it was liberty and among the Muslims, it was knowledge. In the weltanschauung of Ghazali, the acquisition of morality and learning is but one and the same thing. He begins by emphasizing upon the significance of knowledge and learning from the Quranic and the Sunnah's point of view, which are indeed identical with and supplement to each other. Quoting chapter and verse from the holy scriptures, Ghazali says that scholars are the true inheritors and successors of the prophets and their spiritual place is superior to that of the ordinary believers.

By the word "scholar", Ghazali always means a righteous scholar (عالم حق) who is spiritually enlightened and intellectually refined. It is he for whom all the creatures in between the deep sea and the highest heaven pray to God for redemption. Hence knowledge is the first and the foremost characteristic of God, therefore, He has generously given much of it to all his creatures and man being the crown of all creations, has been given according to his worth and as such he is superior to the rest of creations. Man, the vicegerent of God on the earth has been endowed with a special ilk of knowledge by dint of which he has evolved a separate ego for himself and consequently a culture super-imposed by wisdom and yet constantly seeking divine light and guidance for the illumination of his path which he has to tread as an adventurer in search of eternal truths.

The holy prophet Muhammad (Peace be upon him) had said that the illiterate was his enemy and the literate his friend. Again: the prophet said that ignorance and illiteracy are worst than death and knowledge and learning are better than life. Some of the sayings of the prophet Muhammad (Peace be upon him) have been quoted by Ghazali which are as under:

He dies not who takes to learning. An hour's contemplation is better than a year's adoration. Wisdom is the stray camel of the faithful; take hold of it wherever you come across it. He who leaves the home in search of knowledge, walks in the path of Allah. One learned man is harder on the devil than a thousand ignorant worshippers. Acquire knowledge. It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness; it sustain us in misery; it is an ornament among friends and armour against the enemies. Seek after knowledge though it be in China. Learn to know thyself. Whoso honours the learned, honours me, (Prophet).

It is also one of the sayings of the prophet Muhammad (Peace be upon him) that faith is naked, piety is its dress, modesty its ornament and its fruit is knowledge. In an other saying the holy prophet said that the extinction of a tribe or community or race is not so seriously harmful as the death of a scholar. With the death of a scholar, an age of faith, an era of reason and an epoch of creative vision comes to an end and the next age does not arise but with the emergence of the same type of divinely enlightened righteous scholar. It is also one of the most authentic sayings of the holy prophet that on the Day of Judgment, the ink of the scholar will be weighed against the blood of the martyr.

Further: those who rightly understand the code and conduct of Islam and follow it in their day to day life...and they are only the blessed scholars...are the beloved of God, Who

protects them from the world and procures for them a respectable and rightful earning from such sources which simply bewilder men.

Scholars are the trustees rather the deputies of God on the earth, they receive the divine learning from their forefathers and illustrious teachers, enrich it with their own spiritual and intellectual experiences, turning them into treasures and then transmit them to the posterity. The performance of such a noble task and the discharge of such a pious duty elevates them just next to the prophets.

The scholars and the teachers, being the true successors of the prophets, have to inculcate in them the qualities of the prophets too. They have to tip-toe the line of the prophets in every walk of life. For example, the scholars should be generous and benevolent just like the prophet Ibrahim (may God bless him), submissive and obedient like the prophet Ismail (may God bless him); contented and satisfied like Ayub (may God bless him); suggestive and indicative like Zakaria (may God bless him); poor and humble like Yaha (may God bless him); simple and plain like Musa (may God bless him); widely travelled like Christ (may God bless him); and last but not the least, modest virtuous and chaste in ideas, feelings, attitudes and actions like Muhammad (Peace be upon him). Unless these prophetic characteristics are imbibed and practised by the scholars, they cannot be regarded as aureoled in the glow of divine grace and without which they cannot become a blessing for the community of mankind. The acquisition of these ideal virtues redeems all their little, illogical, incongruous and unavowed weaknesses. The character of such a scholar weilds upon the imagination of others a spell of creative and picturesque spectacle which should be followed as a model.

CHAPTER V

KNOWLEDGE AND WORSHIP

Adverting to many illustrious sayings of the holy prophet Muhammad (Peace be upon him), Ghazali says that learning, as prescribed by the holy Quran and the Sunnah, stands superior to worship, in the scale of virtues. The realisation of the Almighty is to be preferred to His adoration. Acquisition of knowledge for the sake of knowledge is the highest and the purest kind of worship, and a service par excellence to one's own self and to the community as well.

Of the trimvirate virtues...worship, martyrdom and knowledge...it is the last which reigns supreme over all. On the Day of Judgment, the intercession of scholars would ensure salvation for many sinners. God had ordained Solomon, the son of Daud, to choose any one thing out of knowledge, kingdom and wealth. Wise as he was, therefore, he chose knowledge and consequently, the remaining two also fell to his lot.

Knowledge is the spiritual diet of the soul, without which it starves and dies beyond its natural meals. Only they are fit to guide and lead the others who are bridled by knowledge and wisdom.

Both knowledge and worship are the basis of the entire mechanism of the system of Nature. But to understand it, first one has to learn and then to worship. Worship without knowledge soon degenerates it into a mechanical sort of piety and formal kind of adoration. There is a saying of the prophet Muhammad (Peace be upon him), that a learned man is superior to the worshipper in the same way as I (prophet Muhammad) am superior to an ordinary man of the Ummah.

Again, the prophet has said that scholars are the noblest

group from amongst those who inhabit the paradise, only because of their divine knowledge.

Further: the prophet Muhammad (Peace be upon him), has said that knowledge is like the tree, worship is its fruit, so the preference naturally goes to the former. Hasan Basri said that one should seek knowledge in such a way so that his worship should not be disturbed and one should adore God in such a way that it may not hinder his pursuit of knowledge. Ghazali, analysing the factors of preference has said that knowledge is superior to worship because: (1) it is only knowledge by means of which the right of worship is discovered and followed accordingly; (2) realisation of Self and God is possible only through worship. Unless a person seeks the ultimate truth by means of learning, he cannot adore God properly; (3) knowledge enables us to differentiate between the right and wrong, good and bad, beautiful and ugly and the truth and falsehood.

Knowledge is a sacred trust and it is bestowed only upon the pious ones, the low and lewd are deprived of it, while worship is a must for all the morally low and the high persons. When a person ignores knowledge or adopts an indifferent attitude towards it, he perpetrates cruelty upon himself and to worship God without proper knowledge is to execute a severer type of tyranny upon oneself.

Before a person worships God he should know Tauhid, the mysteries of the heart and soul or to seek the spiritual reality of one's existence, and the Shariat...the law of life as prescribed by the Quran and the Sunnah. Besides, if a person feels that his worship is being hindered by doubts or unwarranted ideas or something else, then he should proceed on to acquire the deeper and the wider meanings of all the above quoted three essentials and get himself free from these troubles.

God ordained Daud (may God bless him) to seek the beneficial knowledge. The latter prayed Him to bestow it on

him and He revealed on the prophet that he should try to realise His supreme sovereignty, omnipotence and that which brings him nearer to God. The Almighty clarified it to his prophets that a person who seeks knowledge for pleasing the rich, or to fight with others or to impose his superiority on others or to over-awe the ignorants, actually pushes himself headlong into the hell.

CHAPTER VI

THE SPIRITUAL REALITY OF THE HEART

Physiologically speaking, heart is a piece of flesh on the upper left of the chest, which performs the function of receiving and sending the blood to the various arteries and veins of the body.

Mystically and philosophically speaking, heart is a spiritual phenomenon, very closely connected with the physical being, in the same way as attributes are related with a certain object or thing.

Soul is like a lamp in the house, and just like the heart, it is also a spiritual phenomenon. Heart as a spiritual being has two attendants—the physical eyes and the eyes of wisdom. By dint of the former, whole body is subservient to the heart and by means of the latter, the intentions, feelings, sentiments, passions and even the desires are controlled by the heart. All that is known with the physical eyes and the eyes of wisdom, comprise the knowledge of man.

When anger and lust are conquered by the heart, it smoothly travels towards its destiny, the realisation of the Self and God. When anger and lust revolt against their master, the latter is enslaved and every kind of progress is checked. Heart has got the capacity to acquire knowledge which can be divided into two categories: the mundane and the spiritual. The mundane knowledge is further classified into many sections: that knowledge which comes instinctively and the other which is acquired by the process of teaching in due course of time. Further: the wordly knowledge is again divided into two heads from the point of view of purpose. Whether the worldly knowledge is sought for the sake of material benefits or for the sake of the world hereafter. It is appreciated if both of them are acquired in proportion to each other.

CHAPTER VII

THE SOURCES OF KNOWLEDGE

Ghazali has mentioned two major sources of knowledge: the subjective and the objective. The subjective sphere of knowledge comprises the revelation and intuition which means that without any objective help or means, all of a sudden a certain thing is revealed on the heart of the person. It is called the knowledge from within. For the prophet it was called the WAHI (وحي) and the people short of the prophets, it is called the ILHAM (الهام) or intuition (وجدان). The other source of knowledge is objective. In that case a person has to take the help of his senses or something material or likewise. The objective phase of knowledge is imperfect, because it is unreliable. All sensual, material, reasonable and logical sources of information and knowledge are subject to great doubts vis-a-vis their authenticity and perfectibility, because they are limited, puerile and flimsy as compared with the sources of the subjective knowledge.

In the opinion of Ghazali, the seekers of the truth and knowledge may easily be classified as :

1. Rationalists, who claim to see the inmost depths of a certain thing or phenomenon with the succour of the rational faculty of the mind;
2. Batni, who brag of being learned, getting the blissful knowledge from the Innocent Imam of their time;
3. Philosophers, who consider themselves the master of reason and logic;
4. Mystics, who claim to get knowledge by means of intuition and revelation from God.

Ghazali dissented at large with an abundance of logical arguments, common sense and ratiocination that those who rely upon objective means to get knowledge, actually follow the illusions which in fact cripple them. Thus he discredited the claims of the first three schools of objective thought at accruing the authentic and reliable knowledge. With inviting frankness, he vetted and clarified the claims of the mystics that only they can, by removing the scruples, understand and realise the true type of knowledge. It is why Ghazali chose mysticism as the surest way of realising himself, his Creator and getting the most authentic and everlasting type of knowledge which may help him even in the world hereafter.

Taking the cudgels in favour of mysticism as an instrument of learning and the code and conduct of life, he asserted that :

1. it is both knowledge and practice, it is basically a practical ilk of knowledge and a mystic is nothing if not practical in what he believes and upholds by convictions;
2. the theory and practice of mysticism refines the soul, polishes the Self and illumines the path towards God;
3. it elevates a person morally, spiritually and intellectually;
4. the heart is turned towards its Creator.

Ghazali has very frankly discoursed at large that redemption is impossible and the secrets of life can never be revealed unless a person follows the theory and practices of the eminent saints like Abu Talib Makki, Haris Muhasbi, Bayazid Bustami, Siri Saqti, Junaid Baghdadi, Abu Bakar Shibli etc., because they very sincerely and truthfully followed the path of the holy Prophet Muhammad (Peace be upon his soul), and his illustrious companions beyond compare.

Hence the mystics rely upon revelation and believe in intuition, therefore, their source of knowledge is authentic and

beyond any contradiction. By constantly getting knowledge and permanently worshipping God, in a way as prescribed in the holy book of Quran and the Sunnah, a stage comes in the life of the seeker of the truth, when intuition becomes latent logic and latent logic assumes the dimensions of intuition.

Justifying the superiority of intuition and revelation, he says that a deep pond in which the water comes from its own bottom in a natural way, is more crystal, pure, sweet and cool than the pond in which the water comes with the help of man-made or artificial drains. The drains can get dry, they can be closed or their way into the pond can be clogged or it can be spoiled by any means. But the bed of a well is the perennial source of water which cannot be dried, checked or spoiled. In the same way the objective means of knowledge are limited, uncertain and always run the risk of getting dry or checked or spoiled. But intuition and revelation are the immortal sources of knowledge. One cannot benefit from one's intuitive and revelatory faculties unless one follows the code of life as illuminated in the Quran and explained in the Sunnah.

CHAPTER VIII

HOW TO PURSUE KNOWLEDGE

Reflecting on those who are fond of acquiring knowledge, Ghazali quoted the maxim of a saint named Zahri that knowledge, in all of its varieties, kinds and characteristics is manly and the virtues it creates in a person are also manly to the deepest core. It is why it is pursued only by those who are endowed by nature with moral vigour, intellectual verve and spiritual vitality.

The mere acquisition of information comprises the worldly culture. The monotonous following and observation of religious rites and customs constitutes the so-called religious culture and the way and means adopted for moral and spiritual development and refinement of the Self, generate the elite, which is acquired only by the persons who create in themselves the masculine characteristics of the head and the heart. No mean soul can traverse this way.

Ghazali's emphasis on the masculine qualities by itself is something new in the realm of literature and learning. To equate knowledge and its acquisition with manly vigour and masculine vitality is an indication of the fact that effeminate, delicate and subtle sort of temperaments are unable to undertake the odyssey of learning because it entails suffering, contentment, long journeys, a hard and fast discipline of the head and the heart both, and above all a resignation to the pleasures of the carnal flesh and the material world, which a weathercock, a scatter-brained and a man of mean habits cannot suffer.

Again: adverting to many sayings of the prophet Muhammad (Peace be upon him), Ghazali says that learning is such a sacred duty that one has to go even to China for its sake. Though the

avenues of knowledge are never fully treaded upon by any body, yet one should exhaust as much as humanly possible, with all possible mundane resources and materials to drink deep from its fountains wherever and in whatever form they are discovered.

In Ghazali's opinion both the teacher and the taught have equal import from every point of view. The ignorance of the questioner and the learner and the store of knowledge of the scholar equally contribute something to the society. The query of the acolyte indicates a new confrontation between the man with his surrounding and which he wants to overcome or it is a leap forward to understand himself, or others or the atmosphere he lives in. Whatever the case may be, a question is the key to the understanding of something from within or without and its reply either illumines the self, unties a Gordian knot, or makes some dimension of the mundane world intelligible to the inquisitive-minded disciple.

During the process of learning and realising the Self, the cropping up of some doubts is but natural. It is also a fact that the dimensions of a certain thing are realised by the doubts it creates in the mind of the onlooker or the student or the critic. A doubt or some misunderstanding is like the Pandora's box, which when opened, let loose the imps and the fairies who pinch the opener. Hence dispelling of doubts and the removal of misunderstandings is imperative on the part of the student or the seeker of the truth. A question may be the off-shoot of some doubt or the answer of a question may create a new doubt, but whatever the case may be, its effects should be checked by a sincere, comprehensive but to the point reply to satisfy the questioner. When a person puts a question, he essays to search something new with the aid of the person who knows it better and has treaded upon that path already before him. A person by putting a question to his teacher, benefits at least four kinds of men; firstly, the questioner himself is enriched whose query has naturally enhanced his consciousness because a question is a step towards the ever-expanding horizons of awareness and the sprawling ego and the ego of every person adopts a separate

course of evolution from the rest of human beings in a given society.

Secondly, the teacher or the person who replies satisfies the learner because by his answer, he has further set straight the record of his knowledge and thus refined or increased the amount of his knowledge. If a person goes on replying the same question intermittently, then certainly the last reply will be the best than the first one, provided that the reply has been given with the same vigour, vitality, creativity and studiousness with which it had emerged in the inquisitive mind of the innocent ignoramus.

Thirdly, those who listen to both the student and the teacher, because their vision and outlook is also broadened in proportion to their intellectual capacities by the question put and the reply given. Lastly, those who love and admire the questioner and the replier and diffuse their discussions amongst others.

This 'give and take' and its prolongation is not without its divine recompense in the world hereafter. God gives the dues of feeling, saying, and acting anything in the way of sincere pursuit of knowledge. All those who facilitate in any way the lovers of knowledge to carry on their mission, are also blessed by God in one way or the other.

So the pursuit of knowledge is mundane as well as divine act of man with its two-fold purpose of making the material world peaceful and intelligible for one's own self and for others as well as to earn its fruits in the world hereafter.

To put the question is to understand the world which consequently means to unravel a new magnitude of the universe, or to add a new dimension to it, or to infuse a new content to it, or to rob it of any of its age-old mysteries and wonders or to bestow a new glare and lustre to any of its theatres from within. It is why the significance of inquiry sometimes assumes greater and vaster dimensions than the answer given to it. All the

philosophers and thinkers or artists are great because they put certain very pertinent questions to understand themselves or the world outside their own being.

It is incumbent upon the ignorant to shake up his shyness and put the questions in right earnest and the teacher is morally enjoined to reply. Insouciance to knowledge and niggardliness in its dissemination perpetuates ignorance and darkness stagnating the brains and blurring the vision. One who is not interested in any way in getting knowledge will ultimately be devoured up by the forces of negation working clandestinely in the being of the person, and such a person suffers in every way in this world as well as in the next one.

CHAPTER IX

THE DEFINITION OF THE TEACHER AND THE TAUGHT

Ghazali never employed the terms teacher and the taught in the strict professional or academic sense. In his opinion a person is a teacher if he tells any thing to anybody. Indeed a person is a teacher who is employed in any institution to impart knowledge to the students and in its return gets remuneration or honorarium. In the same way a student is a person who attends any institution to get or learn some type of education. But in the philosophical treatises of Ghazali, one comes to know that a person, who imparts any thing good, positive, creative or constructive to any desirous man, at any stage of his life, in any way, by any method, without expecting any return in kind or cash, is teacher or a scholar. By the same token, a student is a person of any age, who picks up knowledge, from anywhere and anybody, in any form, at any cost, to improve upon his intellect and morals, to dynamise and purify his soul and to follow the path of the righteous.

The common factor between the teacher and the taught is that knowledge should be imparted and received, not mainly and mostly for the mundane profits but for its own sake, because the only purpose of education is to illumine the Self, and realise God by passing a life in strict accordance with the dictates of the Quran and the Sunnah. Any other aim of education which undermines this ideal cannot be called education or the truth. The higher and nobler the motives and aims of education, the same will be its standards of excellence and the purer and sweeter will be its fruits in both the worlds.

This being the case, a really inquisitive mind troubled by his insatiable urge and curiosity for knowledge will never rest content with petty, shallow, limited and prejudicial ilk of edu-

cation. He will be after universality, eternity and creativity which requires life-long devotion to the cause of knowledge and learning.

So a teacher or scholar is he, who, places the highest and the noblest ideals before his student and guides him to attain them and likewise a student is he, whose mission of life is to pursue with abandon those ideals just for the sake of ennobling and enriching his inner life, and then to impart them to others very generously and benevolently. It is also a fact that sometimes a student in the pursuit of knowledge excels his teachers, yet at any stage the importance of the teacher is never minimised. Ali the Caliph has said, "I cannot pay the debt of gratitude to a person who has taught me even the smallest mite." In the same way Siri Saquti used to say that his disciple Junaid Baghdadi had surpassed him in every thing, even in spiritual excellence. Many teachers of small significance produced many a great scholar. The only pleasure for a teacher is to see his taught lifted up above him in every sphere of life. At this stage the formal difference between the teacher and the taught actually vanishes away into the thin air but from here a new stage of quid pro quo begins which inaugurates a new era of mutual gratification and glorification. Ghazali himself has quoted a number of precedents from the history of Muslim society narrating how the humble taught surpassed the great teacher. Imam Abu Hanifa had learnt different subjects at least from three thousand persons who lived in various nooks and corners of the Muslim empire. Ghazali himself was such an example that he excelled wellnigh every person who had taught him. Besides, he surpassed all his coevals in the search and dissemination of knowledge and consequently in being the greatest scholar of his age who is still unparalleled as a thinker and a teacher as well.

CHAPTER X

THE SANCTITY OF THE LEARNER AND THE LEARNING

Emphasising upon the sanctity of the learner and the learning, Ghazali described that one day, Muhammad (Peace be upon him), entered the mosque and saw that some believers were offering their prayers while some were engaged in scholarly deliberations and colloquies. The prophet remarked that, "some are imploring God to give them something and it is His divine discretion to answer their prayer in any way He likes. The others are engaged in educating each other. Hence God has sent me as an educator, therefore, I will sit amongst those who are getting and imparting the knowledge."

Further: Sufian Suri went to Isqualan and stayed there for some days. But one day all of a sudden he desired to leave the city. On being asked as to why he wanted to go so early, he replied that from amongst the citizens, nobody came to learn any thing from him and as such he apprehended an imminent destruction of the city, (moral and spiritual). Likewise, on seeing Saeed bin Musaiyyab weeping, somebody asked the reason of his railing and ranting. Prompt was his reply that nobody came to learn any thing from him. He was weeping on the insouciance of the people towards learning and knowledge.

It indicates that when a people give up sincere and serious pursuit of knowledge they are bound to be ruined by the forces of tyranny, ignorance and darkness, in one way or the other, sooner or later. When a people resign their wish to conserve and enrich the treasures of knowledge inherited by them from their forefathers, they should wait till nature consigns them to the worldly as well as the other-worldly flames of destruction.

Ghazali has glorified the scholars and the teachers as the agents of hope, the candles of an age, the lamps of the era

they live in, the stars of the firmament of an epoch from whom the people get the light and see their way in the darkness, they ensure even enlightenment and redemption to the masses.

A scholar who is engrossed in getting only material profits from his scholarship is a curse for the society which he burdens with his impious presence. Such a scholar cannot be of any positive use for anybody. On the day of Judgment such corrupt scholars will be thrown in the pits of the hell before the infidels and atheists.

Quoting a saying of the prophet Muhammad (Peace be upon him), Ghazali said that the scholars of Islam are kinder than the parents because the latter by teaching the mundane culture and wisdom, save their children from the fiery pits of the world, while, the former by teaching them spiritual and moral behaviour save them from the seething cauldron of the hell.

Philosophically meditating, Ghazali has mentioned five imperceptible stages in the quest of knowledge. The first is that of silence...a reverential attitude towards the learned; secondly, hearing; thirdly, to understand, remember and digest it; fourthly to practice it and finally, to impart it to others. Ghazali wrote that the beginning of knowledge is silence and the end is wonder and awe.

After having inherited and acquired knowledge, Ghazali said that it is to be enriched and illuminated with one's own experiences, improvements and contributions, however small it might be, then it is to be transmitted to the posterity. Merely acquisition of knowledge without practice is useless and a practice which does not positively affect others is also to be seriously questioned. One should learn as much as one can easily practise upon and after being adept in it, one should proceed on further to learn more.

The entire course of learning is to be characterised with a reverence for that is known; curiosity for the unknown; wonder

for the unknowable; and a keen desire to impart all those feelings and attitudes to the rest of mankind. Acquisition of right type of knowledge is an indication of the fear of God, its curiosity and search is worship, and its teaching to others is like a holy crusade. To teach in the way of God is to give charity in His way.

Defining knowledge metaphorically Ghazali said that it is a path towards the Heaven, a weapon against the enemy, familiarity and friendship with the strangers, a lamp in the dark streets of life, an eternal guide and philosopher. It elates the persons on the higher ranks and pedestals of spiritual and moral life not only in this world but also in the next one.

CHAPTER XI

PROFESSIONAL AND PRACTICAL WISDOM

Ghazali has subscribed to the ideas of his illustrious predecessors that man is superior to other creatures because he is endowed with reason, the divine grace which enables him to distinguish the right from the wrong, the beauty from ugliness and enables him to realise the highest ideals of life which is totally absent from the life of other creatures.

In the hierarchy of this universe, reason and wisdom are just next to God only and of all the graces of God bestowed on man, wisdom is the highest and the noblest. Festooned with wisdom, reason and common sense, man has conquered this universe for himself and has worthily proved to be its presiding officer and only with the help of these weapons he has realised his Self and his Creator and will be doing the same in future too.

A blissful eternal life endowed with divine grace, is the quintessence of all the gifts which a man could desire for himself and for others as well. But such a life pre-supposes true knowledge and learning which is good in itself, and facilitates in the eternal itinerary towards the world of glories and a means to the propinquity to God. This world is the harvest for the world hereafter and as such one has to sow the best seeds in the most fertile lands watered by virtues and ploughed by good actions, to enjoy the fructification in the next world. And of all the seeds, the seed of knowledge and learning as projected in the Quran and the Sunnah is the best.

Ghazali said that the activities of a rational being can easily be assorted into three categories: (1) Principles; (2) Tools; (3) the actions which help consummate the principles and improve

upon the tools for a better and fuller life on this planet. Elaborating these ideas, Ghazali says that agriculture, weaving, architecture and statecraft are the four fundamentals to run the show of a community. Of the four fundamentals, statecraft or politics is superior to the rest, because politics enables to organise, assimilate, accommodate, and co-operate various functioning segments of the society.

In a society the most comprehensive rather the crucial role is played by the prophets who address to both the subjective and objective phases of both the common and uncommon men. The mission of the prophets, the divinely gifted, guided and enlightened ones is to reform all and sundry, stock, lock and barrel, in every aspect of life, by teaching them those principles of private and public, individual and collective life which may redeem them in the life-hereafter.

Just next to the prophets, stand the righteous scholars and the teachers, the highly talented individuals who carry on the mission of the prophets in their limited sphere with their utmost efforts. They also address to whole community but only the particular people listen to, them and come to cleanse their subjective faculties, for the sake of moral elation, intellectual refinement and spiritual excellence. It means that the common run of the lukewarm believers is out of their ken.

Thirdly, there are the heads of the states, whose rules and regulations are meant only to adjust the objective phase of life only, of all the common and uncommon people of their states. The law and order, emanating from the absolute sovereign of a state, takes cognizance of only the objective side of life and it has nothing to do with the subjective phase such as the feelings, passions, sentiments, will and intentions of the individuals and the groups unless they are manifested in concrete actions.

Lastly, it is the preacher, who appeals to the subjective aspect of the common people. The objective phase of the com-

mon man and the subjective and objective phases of the particular peoples are beyond his reach.

Thus Ghazali places the righteous scholars only next to the prophets in a dynamic and creative hierarchy of a society of the believers. Hence the prophethood has been sealed for ever, the scholars enjoy the unchallenged supremacy of the head and the heart, in a given society of the Muslims.

Next to it, Ghazali proceeds on to establish the professional pre-eminence of the scholars. He maintains the grades of the professions from qualitative angle. The import of an occupation is determined as to what means and methods and how much a certain man subscribes qualitatively and creatively to the society and what results do it yields.

Drawing an organic analogy and constitutional semblance, Ghazali says that in the body of a man, the brain, the heart and the liver are the most important organs served by the belley, veins and arteries, looked after by the muscles and bones while the nails, hair, fingers and the eye-brows contribute to the objective beauty and facial expressions of a man. In the same way the scholars are the head and the heart of the society, the friends, guides and the philosophers of the misguided ones. The function of the scholars is to think, feel and act in a befitting way, for those who are generally led away by their baser feelings and meaner instincts. And as such the contribution of the scholars from qualitative point of view is the highest and the noblest than all other professional peoples. All other professions are inferior in their qualitative out-put and as such should serve the cause of scholarship and learning in the same way as the veins and the arteries serve the cause of the brain and the heart in a living organism. To get knowledge and to apply it in practical life along with its dissipation to others, is obligatory on all and sundry and those who do it, are to be held in the highest esteem in both the worlds.

CHAPTER XII

THE COMPULSORY KNOWLEDGE AND LEARNING

Ghazali says that the acquisition of Islamic knowledge is a must for every believer. By compulsory knowledge he means the teachings of the Quran and the Sunnah and any other type of learning or branch of knowledge prescribed or recommended by the scholars with a consensus of opinion. The dos and the don'ts and the yes and no enjoined in the holy Book and the Sunnah is to be learnt and followed in toto, for a perfect realisation of the Self and Creator.

A belief in the oneness of God; a belief in the prophethood of Muhammad (Peace be upon him) along with the belief that the institution of prophethood has been terminated in him and now no prophet will ever bless this world with his pious presence; and a belief in the Day of Judgment or the life hereafter, constitutes the alpha and the omega of a Muslim's faith which enjoins upon him to follow the spirit and the letter of the Quran and the Sunnah in toto. A sincere and true belief and its translation into practice, saves a man from the tentacles of the Satans, enables him to cleanse the animal passions and desires from his soul and elevates him to the angelic pedestals. According to a saying of the prophet Muhammad (Peace be upon him), it is only a right belief and right practice which can ensure redemption from miserliness, irrational ambitions and gratification of lust, which are responsible for having thrown mankind into the ditch of depravity.

Ghazali classified knowledge into two main and major heads: the mundane and the spiritual. Every mature, major and sensible Muslim has been ordered for three things: (1) right beliefs as enunciated in the Quran and the Sunnah; (2) do the good and avoid the evil as prescribed in the Quran and the

Sunnah; (3) and a positive attitude towards the self, towards others and God.

On being biologically and constitutionally major, the first duty of a Muslim kid is to recite sincerely the Kalama, "There no God, but He, and Muhammad is His prophet". In case just after reciting this Kalama the kid dies, he will die in the faith of a true Muslim with assured salvation. Secondly, one has to learn the etiquettes and contents of the prayer, five times a day. Thirdly, one has to learn the importance of fasting and in the month of Ramadan, he should fast. Fourthly, at the end of the year, he has to pay the Zakat, if he is in such a position from material point of view. Lastly, if he is physically, mentally and financially sound, he should perform the holy pilgrimage to Mecca, at least once in his life time.

CHAPTER XIII

GRADATIONS OF KNOWLEDGE

Ghazali has further categorised knowledge into the realms of secular and divine. Religious knowledge is a legacy of the prophets which can be verified and vetted only from the yardstick of reason because it is meant for the betterment of mankind in this world as well as for the next one also. But it should be the reason and wisdom of a prophet, a spiritually enlightened and endowed person with the best qualities of the head and the heart and not that of man in the street. The reason and wisdom of a divinely gifted person is actually the higher intellect which is also called intuition or revelation...the only reliable means of comprehending the higher truths of life and the universe.

According to the Islamic point of view, some sort of learning is conducive and as such it should be acquired, some are bad and as such, should be shunned, some are desirable from worldly point of view, because, after all, every one has to earn his rightful livelihood. For example, religion enjoins upon a believer to learn mathematics and medicine because they are essential to run the establishment of a society and keep the people physically and mentally safe and sound. But their learning, at the same time is optional. If a desired number of people of the community of believers learn accounting and medicine, they are enough to look after the accounts of the people or their health and the rest of the people should follow other trades. Here Ghazali adumbrated planning in education.

The positive type of learning has further been divided, for the sake of understanding into four classes: (1) original, (2) secondary, (3) prefatory, (4) the appendix.

The original learning comprises the understanding of the Quran, the Sunnah and the consensus of the scholars of the

Ummah as well as the heroic deeds and practices of the holy companions of the prophet, i.e. history. It is a must for all the believers to know of them as much as possible and to follow them to their best.

The original type of learning enables to acquire the knowledge of Reality. Drawing an analogy from the daily life, Ghazali says that in case nothing is available to eat, then one can resort to pork only as much as required to preserve life but never to satisfy the instinct of hunger to the point of satisfaction. In the same way, every kind of learning is inferior to the knowledge which enables and facilitates to grasp the Reality. It is why the other knowledges should be acquired only as they are needed to satisfy a certain basic necessity of life but the knowledge of Reality should be sought to the full.

In the secondary branches of learning falls for instance, the jurisprudence in the sense that a Faquih or Qazi is there to settle the disputes and guide the people in their ordinary life. Just like a few accountants, record keepers and doctors are enough to look after the economics and health of the people in a community, in the same way a few Qazis are enough to dispense justice and regulate the law and order issues of the people of a community.

Further: illumination of the Self and realisation of God is a must for all believers but few ferret out such qualities of the head and the heart, to raise their spiritual excellence to that extent. Hence spiritualism cannot be the leitmotif of every believer's life, for ordinary people, right beliefs and conducts are enough to ensure spiritual solvency. The prefatory type of knowledge is that which is essential for a deep, thorough and crystal understanding of the holy Book and the Sunnah, such as philology whose intelligibility is a must for an original approach to the Quran and the Sunnah. For the rest of the people the study of this branch of learning will be redundant. Likewise, logic and philosophy are of secondary import. A person who is

pious, honest and capable and can devote himself whole-time in the pursuit of these learnings, should address himself to them. Moreover a student desirous of learning such high and lofty branches of knowledge should be extraordinarily brilliant, intelligent, sharp-witted, eloquent, morally courageous and accommodating to grasp the meanings of others and realise his own errors, so that he may constitute a positive and creative approach to these knowledges.

The last one is an appendix to the first three types of learnings. For example, the art of recitation of the holy Quran, to know the names of the narrators who handed down the sayings of the prophet Muhammad (Peace be upon him), to the later generations, etc.

The above mentioned four grades of knowledge are ineluctable in proportion to their stress and accent as also explained above, for the objective development of personality and to learn the culture as prescribed by Islam.

As for the subjective development of human personality, an other kind of knowledge has been recommended which anticipates moral upgrading of the persons desirous of illuminating their inner self and reaching to God. The inner knowledge which is sought mainly and mostly by means of intuition and revelation is the end of every kind of knowledge. Some of the great teachers of Islam are of the opinion that those who do not get subjective knowledge of their Self or fail to illumine their soul are doomed. Ignoring, for the time-being the extreme nature of this statement, Ghazali says that there is a consensus of view that inner illumination or knowledge of the self is impossible for those who are proud, ignorant, or invent unwarranted things and practices in Islam. Some are of the opinion that the world is a hindrance in the acquisition of inner light.

Even in the mundane affairs, one has to bridle and check oneself for the sake of a balanced development of the objective

personality. Contentment, gratefulness towards God, fear of God, hope to get His grace, piety, generosity and good morals are the quintessence of a peaceful, blissful, chaste and moderate life in this world. And for the spiritual realm, one has to impose upon one self still a more rigid and rigorous discipline, rather to become a martinet, so that by completely subduing one's baser elements, one may elate oneself in the kingdom of the heavens.

To forge a unity with one's inner self and to purge it from the dross, dirt and din of material life, one has to suppress his anger, the voice of the instincts and blood; one should accept poverty and simplicity as a way of life; one is advised to be friendly with all, one should refrain from boasting; and one should not assert or exhibit one's superiority to others. Besides, ambitions, flattery, parasitism, vanity, sonbbery, lust, back-biting, avidity, sloth, tyranny, injustice and indifference to the lot of others is to be completely eradicated, otherwise no moral elevation and glorification, in the next world is possible. But these vices can be overcome only by acquiring the knowledge as ordained in the Quran and supplemented by the Sunnah. Prophet Muhammad (Peace be upon his soul), was the embodiment of every kind of knowledge, an inexhaustible treasure of wisdom and sagacity. According to a metaphorical saying of the prophet, he himself was a house of knowledge, whose plinth was Abu Bakar; walls Umar; roof, Usman and the door, Ali. With the departure of the Prophet to the world of eternal glories, he now spiritually enlightens those who follow the path of God. With the passage of time, the repositories of divine learning are being minimised day by day. Abdullah bin Masood, on the sad demise of Umar the great, passed an apropos remark that nine-tenth of spiritual knowledge had been interred in grave.

Inceasant learning and continuous worship to God is the only possible means of illuminating the self and reaching nearer to God.

CHAPTER XIV

RESERVATIONS IN GETTING AND IMPARTING KNOWLEDGE

Ghazali says that the quality and utility of a certain branch of knowledge is determined by the result it yields to the betterment of the individual or the social group. Any thing which jeopardises any of the beliefs, or jettisons its laboured application on daily life, or makes a man or group lethargic or infuses any kind of vice or injects a negative trait or encourages a pessimistic out-look on life, is to be absolutely shunned. Moreover, a scholar should see while imparting knowledge to his disciple that how far it would be beneficial to him immediately and ultimately. A teacher is nothing if not conversant with the taught. Any thing which the student can abuse or misuse in his life at any stage, is to be withheld from him, or the taught should be reformed or improved in such a moral way both from within and without that he may use it positively. It is not the form or technique of knowledge but contents which matter, therefore, one should not fall prey to the seamy side of any kind of learning. There are many ilks of knowledge which furnish immediate beneficial results, but ultimately they prove fatal to the teacher or the taught or to both. For example: a certain faculty of knowledge may prove injurious to the teacher himself as well as to others, such as magic. The reality of magic is well-established in the realms of learning. Even Prophet Muhammad (Peace be upon him), suffered from the evil influences of magic and was cured by the grace of God. As the ends of magic are generally unhealthy and negative, and hence it is practised to harm others and create disunity among the persons, therefore, all black arts of alchemy and astrology with every kind of spells, secret words, cabalistic designs, talismanic charms and amulets are completely prohibited. Palmistry and mesmerism, the sister of magic and nacromany, are also religiously banned in Islam for the frustra-

tion, pessimism and disappointment they sow in the minds of the men. It is why the teacher and learner of magic has to come to grief in both worlds. Astronomy is a useful branch of knowledge but it, too, should be learnt and taught with serious reservations. It aims at discovering the habits of God which is impossible as well as undesirable. Islamic shariat has imposed serious restrictions on its teaching. It has come down to us on good authority, that the Prophet prohibited to discuss fate, astrology and the worth of his illustrious friends. Islamic Shariat says that one should learn as much astronomy and astrology as required to locate a place or to find the ways on the lands and the waters. The general learning of these two branches of knowledge are prohibited because:

- (1) They popularise a laiticize morality, enervating the faith of man in fate, while faith in fate is a must for a believer. Further: it undermines the activities of men because the fore-telling of a certain event makes them lethargic and saps their energies.
- (2) The prophecies made with the help of stars or such other mundane phenomena, are never perfectly true, adequate and definite and when the readings do not come as true as expected, a person becomes sceptical, frustrated and crazy. It is generally believed among the Muslims that the prophet Muhammad (Peace be upon his soul), on the request of the atheists had shown the miracle of the division of the moon into two equal half parts and then it was again united. Since then the revolution of the moon has been affected due to which the prophecies are also inaccurate.
- (3) It is simply a wastage of time, money and energy to resort to them, when they have been declared, impious and unholy branches of knowledge by the Quran and the Sunnah.
- (4) A person who believes in them or practises them, is at

variance rather at war, with the fundamentals of Islam or God. A belief in the stars for the good or bad of man is quite in contradiction with a belief in God, Who is the author of all of His creatures.

Astrology and astronomy, at best are intelligent premises, rife speculations and psychological gestures made to exploit the credulity and superstitious nature of men.

Modern astronomy has immensely helped in the exploration and discoveries of the hitherto unknown dimensions of the vast expanse of our limitless universe and as such the scientific aspect of astronomy can hardly be undermined. As Ghazali has given only a cursory description of this science, therefore, he could not adumbrate its possibilities and potentialities or the crucial role it could play in future in the intelligibility of our universe which still has many wonders and mysteries in store for man and which will be known to him only with the succour of science and astronomy.

Just like magic, Ghazali has disallowed the use of sculpture, painting, and other arts which in modern terminology are called 'fine arts', because they excite the concupiscent feelings, encourage the indulgence in material affairs and do not substantially, morally and spiritually help in the realisation of self and God. Only music has been allowed with serious reservations, qualifications and conditions. Vocal music can be sung:

- (1) When the pilgrims go on the occasions of pilgrimage to the Kaba. On their way to Mecca, they can sing with simple instruments, the songs or poems in praise of the Kaba and other holy places.
- (2) The soldiers of Islam can sing epic songs and poems on the battlefield when confront with their atheist enemies. Such songs would inspire and encourage the believers to fight undauntedly against the non-Muslims. This condition has been allowed because the non-Muslims, too, perform

such musical activities to inspire their soldiers. As the believers have been ordained to meet their non-Muslim counter-parts on equal footing, therefore, such permission has been accorded by Islamic Shariat. The Caliph Ali and the great Muslim commander Khalid bin Walid used to follow such things on the battlefields. But it is prohibited when the Muslim armies fight with each other.

- (3) When the holy prophet Muhammad (peace be upon him), migrated from Mecca to Medina, the girls and womenfolk of Medina assembled at the gate of city to receive the Prophet and in their joy they sang in his praise and it was enjoyed and appreciated by him. By the same token, the believers are allowed to sing on a few extraordinary occasions to express their joy and happiness. They can sing on the festival of Eid, marriages, on the occasion of a feast, arranged by the bridegroom after his marriage to celebrate it, Aqiqa circumcision, on the arrival of a person who has come after a very long time or has been lost some where, or to celebrate the ceremony when the boys or girls learn the Quran by heart, or on any other occasion of pure and simple happiness. Singing for the sake of luxury or any other impious purpose is prohibited in the same way as drinking and fornication etc, are totally disallowed.
- (4) The lovers of God, in order to enhance their love of God, can listen to the music, but from those who are the staunch followers of Islamic Shariat and they can sing only such songs, verses or poems which are manifestly in praise of the glory of God or Prophet. Such verses enhance their ecstatic intensity and inflame their love of God in which they sing and die like a moth.

The great prophet Daud had a very melodious voice. He was given the miracle to divert the attention of the peoples towards God by singing melodious and the sweetest songs, dirges and elegies full of the praise of God. By his wonderful voice

he would invoke the tender feelings of the people who would weep on their sins to seek redemption from God. Many would die in his musical-cum-mournful meetings. It has been communicated to the posterity, on good authority, that when he used to sing, the birds and the beasts as well as the creatures of the water would come nearer to him to listen to his golden voice. Hence singing was a way of worship to Dadu, therefore, all those who gathered into his assemblies, whether man or other creatures, would also worship God by singing or listening to his liturgies and psalms. Similarly, a preacher on the pulpit can sing such couplets and verses which may remind the audience of God and enable them to weep in repentance for their sins and then seek salvation.

But singing is manifestly prohibited on the following occasions and situations:

- (1) Recitations of elegies and dirges on the occasions of the mourning of a dead person is prohibited. To grieve and moan on the death of a person is natural but its public expression is disallowed, because it is supposed so be a protest against God who decreed the death of a certain person. To lament on the ordinance of God and to weep on the inevitable is to manifest anger towards God which is absolutely undesirable rather unwarranted.

Mourning is desirable when somebody weeps or repents on his sins and shortcomings. Melancholy poetry can be sung only when one seeks the Creator's forgiveness and pardon, as we have mentioned earlier in the case of prophet Daud.

- (2) Singing is prohibited if sung by a lad, a purda-observing lady or an eunuch, whose voice may excite the lust of sex.
- (3) It is prohibited if sung by an inebriated person accompanied by instruments.
- (4) If the verses are obscene, immoral, burlesque, ridiculous or

insulting to God or Prophet or if it is in the praise of the beauty of a woman or boy. It will not be out of place to mention that the Prophet had accorded special permission to Hassan bin Sabit, the favourite poet of Muhammad (peace be upon him), to compose poetical satires, ironies and burlesques, to ridicule the infidels and atheists of his time because the latter used to insult the Prophet in their profane poetry.

- (5) Effeminate and debased charactered people are prohibited to sing and the pious are prohibited to listen to their music if they sing.
- (6) A common man who neither loves God nor feels any pleasure by listening to music, should refrain from it.

Thus we see that Ghazali has vetted every kind of knowledge on the very strict standards and criteria of Islamic shariat and all that is not in consonance with it, is totally disallowed or partially allowed. A certain branch of learning is allowed only so far it positively and creatively contributes to the realisation of Self and God.

In the same way, Ghazali says that sometimes the teachers should not divulge the secrets of many a thing to the undeserving, shallow and conceited, as well as to the common man because it is beyond his capacity to understand and keep it as an arcanum. For example, the reality of soul is such a complicated, intricate and subtle thing which a man of ordinary skill and morality cannot understand and there is every danger of his going astray, if the reality of soul is explained to him, therefore, a scholar should always refrain from indulging in such issues. They should be reserved for the gifted few. Similarly, the philosophy of fate is beyond the ken of human intelligibility, therefore, the scholar should be very vigilant and careful in the dissipation of such niceties and subtleties, otherwise he will rightly be held responsible for misguiding the

people. Some of the characteristics of God are such which an ordinary educated man cannot understand, much less the quite ignorant person. We can ordinarily understand only those qualities of God with which He has graced us to a very limited extent. But there are many such qualities of God which have not in the least been given to any of His creatures, and as such nobody can understand them because they are mysteries for us. But those qualities are revealed to the chosen few by God Himself and the person who is honoured in this way by God, is prohibited to make them public. The arcana of God are to be kept intact by His trusted deputies also. The revelation of this special kind of knowledge to the most pious ones is actually God's reward to those who stand steadfast in His way. As one cannot look directly with the naked eyes into the rays of sun without putting on the dark glasses so that the sharpness and brightness of the rays may be mitigated; in the same way, Ghazali says that, the attributes of God cannot be revealed to everybody or they cannot be understood by all and sundry, save those who put on the coloured glasses on their inward eyes, which is indeed a very difficult task to be seriously and adequately performed by the laities. Ghazali further says, that some of the spiritual experiences and phenomena can only be partially explained in metaphorical language, symbolical terms, similes, allegories and sophisticated terminology to enlighten the deserted few.

The mystics, for the sake of convenience, have categorised knowledge as: (1) Shariat, (2) Tariquat, and (3) Haquiquat. They are of the opinion that the Shariat or the sacred law, as enunciated in the Quran and the Sunnah and taught by the holy prophet Muhammad (Peace be upon him), is meant for each and every body and those who flout it, are to be condemned. But the Tariquat and Haquiquat are meant for those who are morally and spiritually elevated. It is a popular belief among the mystics that the holy Prophet imparted the knowledge of Tariquat, Haquiquat and consequently the secret of Marfat to some of his very near and dear companions such as the four pious Caliphs

and some more persons of his close circle, because he knew that each and every believer was not capable of knowing and learning those subtle branches of higher spiritual order and import.

Hazrat Abu Zar Ghaffari once said that he had learnt that special kind of knowledge in the company of the Prophet that people would kill him if he (Abu Zar) were to divulge even a little bit of it to the laities. Hazrat Ali said that if he were to disclose all that which he knew, people would incriminate him with idolworship and as such would like to kill him. Similarly, Zainul Abideen said, that he kept the treasures and gems of knowledge concealed from others lest the ignoramus should play havoc with him and destroy the society.

In short, Ghazali says that the secrets of higher knowledge and spiritual elation are not to be revealed to each and every body lest they should go astray.

The three types of knowledge as mentioned above, are to be imparted to the people who have also been classified under three major heads and the methodology and technique is also assorted as such.

- (1) *Shariat* is meant for the *common man* who by means of *five ports* of knowledge or *senses*, discovers the upper layer of reality and any thing beyond it would be fatal for him because he is a man of ordinary head and the heart. It is called (علم الحقيين) knowledge by senses.
- (2) *Tariquat* is meant for the *uncommon man* who by means of *higher reason or intuition or revelation*, approaches the inner reality of the things around him, the universe and of himself. By means of intuition he experiences within himself the deeper reality of every thing. It is called (حق اليقين), knowledge by intuition or revelation.
- (3) *Haquiquat* is meant for the *most uncommon man*,

the grace of God is lifted up in the world of glories and there by himself or with his *spiritual eyes or the whole spiritual being*, realises the inner most reality of the universe and of himself. He is the man who is blessed by God with (عين اليقين), i.e. the perfect realisation of God and one's own Self.

It means that Shariat, Tariquat and Haquiqat are three stages to realise reality on three different places. The itinerary from Shariat to Haquiqat is indeed a difficult task. Only few and far between the people reach the ultimate reality. The sobering effects of the passage of time cleanse the heart and the mind of people who are blessed with the true vision of the universe and the man himself. Otherwise the three branches are the rings of the same chain or the beads of the same rosary. For example; the shariat does not allow to tell the lies. By speaking the truth, a person obeys the sacred law of the Shariat. When he gives up the habit of lying in every case and becomes a habitual truth-speaker, he is said to have entered the realm of the Tariquat. And when it becomes totally and absolutely impossible to tell the lies in any case or to support a wrong cause under any circumstance, then he is supposed to have realised the Haquiqat and hence the Mar'rafat. Same is the case with every vice. When a man cleanses his instincts, desires and blood to the extent that from there he cannot do any vice or intuitively and instinctly supports the virtue and practise upon it, then he is said to have discovered all the three layers of reality and as such he has realised the purpose of his existence or has legitimately earn the right to be the crowning creature among all.

Much depends upon the free will of the man as to what extent of the spiritual realm he wants to travel. As the course of a higher class cannot be taught to the student of a lower class in the same way the conditions and ecstasies of the higher order or reality cannot be divulged to a man groping in the lower stages. Hence the transmission of knowledge is naturally

conditioned and qualified. Reservating of knowledge is a natural concomitant of the gradations of knowledge.

By this discussion one is constrained to infer that in Ghazali's thought, democratisation of education is to be found only at the first stage of learning. Next to it, every body has to get in proportion to his taste, talent and the labour he puts in. Each and everybody is neither supposed nor capable of reaching the higher or the highest ladder of the knowledge which becomes the proud privilege of the gifted few and the talented small ones.

There are some people who only lick the bones and it is enough for them, but there are some people who take up the very marrow from within the bones and yet feel unsatisfied. As in the case of Rumi we see that he proudly said that he had eaten up the marrow of the Quran and the bones have been left to be licked by the dogs. By the same token, there are many who are content with the formal, petty and shallow side of the thing while a few dive deep into ocean to bring the pearls out of the shells. Knowledge without any reservation suits only to those who drink it to the lees, get sober and behave like boozers. Its mysteries and secrets cannot be imparted and divulged to those who abound in their own sense.

Its best example is that of Ghazali himself. The cup which made others tipsy made him sober because he had drunk deep from a host of fountains. Winding up the discussion, Ghazali observed that a little righteous knowledge is better than a plethora of superfluous and unholy type of learning which ultimately proves fatal to the teacher as well as the taught. Even righteous knowledge of any amount is of no avail if not adequately practised in daily life.

CHAPTER XV

REASON, INTELLIGENCE AND WISDOM

To Ghazali all these three things to a very great extent are one and the same. Reason in the sense of impersonal and universal standards and criteria of truth, is a source of immortal welfare and eternal bliss and as such reason, to him, was illumination. Intelligence is a divine spark which can further be brightened by means of conscious efforts on the part of man for the purpose of sharpening the sensibilities, creating penetrating depths into life and widening its visions and horizons. Wisdom is prudence which enables a man to comprehend the possible consequences, in advance, of embarking upon a certain adventure. Wise is he who anticipates the plausible end of a certain thing or act which he starts. Wisdom is the cumulative treasure of knowledge and informations, which a man gets and gathers with the help of his senses, intelligence and common sense plus intuitive blessings. Thus Ghazali upholds wisdom as the sovereign characteristic of a person, yet he is fully conscious of its limitations. He says that there are many things which a man cannot learn simply by means of reason or intelligence or wisdom. For example, magnet attracts every piece of iron but the why and how of this queer phenomenon is still a wonder for all; elixir or the water of life immortalises a life but the cause is still incomprehensible; reason cannot grasp as to why a thing is metamorphosed into gold when it is touched with a philosopher's stone; likewise there are many stones with very many variegated characteristics but human reason, wisdom and intelligence cannot fathom the secrets lying behind their qualities.

Despite the flaws in human intelligibility, wisdom and reason, the significance of any of the three cannot be minimised. They are the most sublime and the noblest instruments in the accumulation of learning whose ultimate end is the realisation

of the self and God. The rational faculty has to perform the task of distinguishing the right from the wrong, good from the bad, permanent from the transient, and the positive from the negative, with the sole purport of facilitating a person or seeker of the truth, in attaining the desired spiritual solvency. A right type of knowledge is the fruit of wisdom, common sense, and right kind of reasoning. Knowledge is to wisdom what fruit is to the tree; what rays are to the sun; and what sight is to the eyes. Prophet Muhammad (Peace be upon him) was the first in the world to regard knowledge as the symbol of light and ignorance as the simulacrum of darkness. The holy Prophet has unequivocally clarified the concept of a wise man in crystal terms. He said that wise is he who obeys the commands of the Almighty, however ugly, poor or small he may be in his worldly stature; it is the inner beauty, prudence, decency and discreteness which matters to God than the physical beauty, material prosperity and worldly stations. A rich, beautiful and healthy person who is disobedient to God, is as good to Him as an animal.

Prophet Muhammad (Peace be upon him) has spoken about the "wisdom of the momin", (فراست مومن). He said that one should be afraid of the wisdom of a true believer because he sees, feels, acts and speaks with light (نور) of God. It means that the wisdom of a true believer is not only intuitive but also revelatory. It is the intuitive and revelatory kind of wisdom which completes the faith and guides a man to the path of righteousness. Wisdom is the anchor-sheet of a true believer, who understands, contemplates in and worships God in proportion to his wisdom.

Prophet Muhammad (Peace be upon him), while repaireing to Medina from the battle of Uhud, remarked about the martyrs that they fought and killed the enemies in proportion to the (martyr's) good intentions and pure wisdom in which they surpassed their soldier-brothers who had survived. The valour of the martyrs commensurated with their wisdom and faith in God. According to an other saying of the Prophet Muhammad (Peace be upon

him), people on the day of Reckoning will be rewarded in proportion to their wisdom and intentions they cherished for God or for His sake, towards His creatures. Answering a query of a believer, the Holy Prophet remarked that the mundane elevations of a person, too, depend, much upon his wisdom or foolishness and a foolishman can never rise to the zenith of glories until he acquires that much amount of wisdom which is necessary as per natural and moral law of the universe.

The Prophet Muhammad (Peace be upon him), has said that wisdom is the weapon of the believer and every nation has got some mission to serve and some purpose to achieve in this world and the aim of believers is to become wise so that they may realise their Self and serve God. Wisdom is the invigilator of the worshippers, superintendent of the seekers of the truth, providence of the careful and the guardian of blissfull.

CHAPTER XVI

KINDS OF WISDOM

Ghazali has assorted wisdom into four categories or has graded it into four layers, which is as follows :

- (1) The highest kind of wisdom is that which singularly distinguishes a person from the rest of the lower creatures of the universe. It is that characteristic which enabled him to evolve his separate ego from the beasts, birds, reptiles etc; hence a different culture. It has made him conscious of every thing around him. Man as presiding genius of this universe is nothing if not aware of the things which lead him to the wrong way. In this way, wisdom is a grace of God, a gift and a benediction of the Almighty without which man would have been as good as animals.
- (2) The next one is called common sense by virtue of which a person naturally and instinctively knows which is good and which is bad or what should he do in certain situation or that two and two make four. Common sense enables to tread over many a thorny situation in life merely by the discretionary powers which man as a species has developed after a very long itinerary of evolution.
- (3) Experiments and experiences of life add another kind of dimension to the wisdom of man which makes him practical, logical and more conscious than what he was after gaining a new experience. Every small or great experience enhances the consciousness of man, enables him to rectify his mistakes of the past and what is generally called historical consciousness, is purely the logical sequel of new experiments and experiences, consciously or unconsciously gained by mankind. With the accretion of years and the

sobering process of time, the dynamic and creative individuals and social groups become more intelligent and wise.

- (4) Last but not the least, wisdom means the quality of far-sightedness, providence and a sense of possible end of a certain thing which we undertake to realise.

According to a precious saying of the holy prophet Muhammad (peace be upon him), it is only a virtuous man who is wise and not otherwise. Once somebody asked the Prophet as to who is more learned, more wise more superior to others and who worships God more than others? To all these questions his reply was simple and brief: "only the wise". And a wise man is he who is kind, generous, eloquent in speech, upholding the truth, industrious, steadfast in seeking and imparting the truth.

CHAPTER XVII

VERBICIDE

While dissenting and deliberating on the causes as to why and how the true knowledge has disappeared from the visions of the people, Ghazali has very eloquently expatiated on the question of verbicide.....the way the true contents and connotations of various faculties of learning have been spoiled or degenerated into something unworthy which has distorted the very contours of that particular branch of learning. It has been done in two very clear-cut ways:

- (1) Some of the words, phrases, terms, idioms, denominations and even the entire branch of a certain knowledge was unable to stand the inroads of time and as such unconsciously both the form and contents of it were degenerated.
- (2) Secondly, the vicious scholars, in order to earn their material livelihood, deliberately spoiled the various branches of learning.

Perhaps Ghazali is the first who dealt with this aspect of learning in his magnum opus.....Ahya-ul-Uloom.

In Islamic literature and learning certain words and terms were originally meant for something else but with the passage of time, they were used or abused in different senses. New connotations and contents were grafted on them, with the result that either their sense was narrowed down or altogether changed.

Ghazali has quoted five glaring precedents in this nexus: Fiquah, (فقه); Ilm, (علم); Tauhid, (توحيد); Zikr, (ذكر); and Hikmat, (حکمت). A real and comprehensive understanding of literature and language demands that the words or the terms be

understood in such a way so that the inner, original or the genuine meanings may be derived. In this connection, Ghazali says that the seminal idea of Fiquah refers to the knowledge of the means and methods to save oneself from the troubles and trepidations of the world, to abandon the vices of every ilk, and to regard this mundane world as only transient, a temporary sojourn between the two eternal worlds and the only purport of our short stay on this globe is to take the necessary provisions for the itinerary of the world which follows the death.

Thus a faquih was originally a person who devoted himself for the purification of every sort to get redemption in the next world. The odyssey of the mundane world is undertaken with the ultimate aim of winning an immortal, peaceful and blissful life in the world hereafter. By the time, Ghazali rose to the eminence of a scholar, the word Faquih degenerated to the extent of adverting to a man whose only business was to issue religious decrees declaring a certain act or thing as right or wrong from the point of view of Islamic Shariat. This perversion of the term into something very petty and limited, deprived the people of a real understanding of the genuineness of this world and the next which follows it.

Prophet Muhammad (Peace be upon him), is reported to have uttered that a perfect faquih is he who is afraid of God which is the sequel of his inner illumination. Further: a genuine faquih is he who does not disappoint the masses of the limitless mercy and divine benediction of the Almighty and at the same time does not make them quite care-free of the wrath of their Creator. Faith in salvation is sandwiched between the hope and fear of God. A sincere hope for redemption and a real fear of the wrath of God, makes a man a perfect faquih.

Secondly, by ilm or knowledge the scholars of the early days of Islam meant the knowledge of God, a thorough understanding of His book, and the Sunnah of the holy prophet. It is why originally the terms "Maulana and Maulvi" meant a

person who has realised his Self and his Creator. In other words they referred to a person who had completely overcome his baser elements of the flesh and bones and had illuminated his inner being. With the passage of time these words came to indicate any person who sports a beard on his face, however rogue and ruffian he may be. No other words of any language had been so miserably perverted in their usage and meaning as these words Maulana and Maulvi had been scandalised.

After the spread of Islam, it took but a little time that the word 'scholar', conveyed the meaning of a debator, a reasoner and a man endowed with the intelligence for polemics. Scholarship or learning in the sense of labour to explore the truths to train oneself and the others as well, to guard the moral order of the society, came to a very sudden and tragic end. What else other than this tragedy can be fatal to mankind?

Thirdly, the term Tauhid has been squeezed and shrunk morally and intellectually. Tauhid means to utter by the tongue, to believe very sincerely in the Oneness of God, and follow all its logical implications in the daily practical life. A person believing in God has to divert all his attention to make world-hereafter a better abode for a permanent living for himself, he should staunchly believe that every good and bad comes from Him and after doing his best in a positive way, he should leave the consequences to Him who is the author of every fate and father of every doom. As such Tauhid becomes the very quintessence of the existence of a person himself. It purifies the believer making it supple and subtle in every dimension. A belief in God but insouciance to its natural and logical concomitants in practical life is just the negation of the very concept of Tauhid.

Likewise preaching or speech does not only mean to recite the verses of poetry or the holy Quran or to tell the tales to please the audience and to win their applause. The actual purpose of preaching is to reform the people both from within and

without. The speaker should address them according to their moral and mental level so that they may grasp his ideas and come nearer to the truth and after it they may give up their vices and return to God safe and sound.

Once Caliph Ali got a preacher ousted from the mosque of Basra who was simply pleasing his audience by story-telling. At the same time Hasan Basri was also sitting in one of the corners of the same mosque and was speaking to some persons about the life-hereafter and the means of cleansing the self from the dross and din of the material life and he was praised by Ali.

Ghazali is of the opinion that only such stories, supported by historical facts and the Qurani text, can be cited in the speech, which are related with the past prophets and other saints who have rendered invaluable services to the cause of Islam. No unauthentic, biased, perverted and unreasonable anecdote should embellish the speech just for the sake of humour and fun. Moreover, such things should also not be spoken before the unlettered masses which may confuse and confute them in their fundamental beliefs and no subtle and secret thing from amongst the spiritual experiences of life should be uttered before the common man.

Lastly, Hikmat, or wisdom originally meant to contemplate in God and the universe He has created to manifest Himself. A Hakim or a wise man is he who prepares for the eternal life. People with contemplative habit and speculative bent of mind are usually the lovers of solitude, because wisdom comes by being alone, and character, in the company of the people. Sufian Suri has aptly remarked that a righteous and wise scholar is generally all alone in the pursuit of divine wisdom and knowledge. If a scholar is surrounded by a host of friends or the crowd of public, then he is a man who adulterates the wrong with the truth, bad with the good. If he had been a true believer or preacher or the upholder of the truth, he would have more foes than friends.

CHAPTER XVIII

DEBATES, CONFRONTATIONS AND POLEMICS

The age of Ghazali was plagued with many a battle royal and the popular means of exchanging the ideas were debates, dialogues, confrontations and polemics. Under certain compulsions, Ghazali, too, participated, much against his wishes, in these controversies. He never liked or encouraged any ilk of religious debating save demanded by the occasion or the nature of the issue.

Firstly, religious debating sometimes becomes a necessity but one should not resort to it unless it becomes morally and religiously incumbent upon one and in that case all dialogues should be carried only for the sake of God to realise the truth and not to demean each other for the sake of personal vendetta or glorification of vanity.

Secondly, if there is something more important than religious debating, then one should do that rather than indulging into the bandy or altercations.

Thirdly, every Tom, Dick and Harry is not suffered to initiate or indulge in any kind of religious debate. It behoves only to a Mujtahid to do that.

Fourthly, debating and reasoning in the fundamentals of Islam and the characteristics of God and in all those things about which every type of speculation or discussion is prohibited by Muammad (Peace be upon him), should also not be discussed. Debating is allowed, with much reluctance and reservations, about those matters only which have taken place on account of the changing circumstances of time or are like by to take place in future and whose signs have cropped up. A certain person asked Imam Hambal as to what punishment was to be awarded to a woman

who might have cohabited with an animal? The Imam being bewildered and shocked questioned whether it had actually taken place or not? The questioner replied in the negative. Then the Imam refused to reply the query on the plea that unless an incident had really happened, there was no need to pass verdicts on imaginary crimes and phenomena because it created an unnecessary and morbid fuss amongst the members of the society sapping their energies and killing time.

Time, money and energy should not be wasted on imaginary issues, because it generates unwarranted innovations in religion.

Fifthly, all religious confrontations should be conducted in privacy and not publicly, because it unnecessarily taxes the emotions of the people or may flare up a riot.

Sixthly, one should participate in such dialogues to realise the truth in such a way as if he has lost something and the moment he finds it, he should stop arguing and debating.

Ghazali has quoted an incident from the life of the Caliph Umer. Once he was addressing a gathering where a certain woman interrupted him. A man tried to stop the woman but the Caliph said that she was right and upbraided the man who had stopped the woman from making enquiries. It means that Islam always encourages right reasoning and questioning as well as free enquiry into the nature of things and the affairs which take place in our day-to-day life, provided that the sole purpose of all investigation and research is to realise the truth and not to put the people into awkward positions or jeopardise the situations for the sake of gratifying the snobbery or vanity.

Seventhly, during the course of intellectual altercations or academic wranglings, the opponent should be allowed to ferret out reasons and arguments in his support from any theatre of learning and knowledge, but unwarranted details and beating-about-the-bush method should be avoided as much as humanly

possible. To hit below the belt is beyond the dignity of scholars whether they are friends or foes.

Eightly, debates should be conducted with such persons whose bonafides as righteous scholars are well established in the society and who are sincere in discussing or knowing something, just for the sake of enlightening themselves. Discussions with the ignoramus for the sake of fun or over-awing him is not allowed. Dialogues on intellectual and other serious and sane issues of life, with the morally low and intellectually shallow people is a curse and as such they should be shunned at every cost.

Last but not the least, during the course of intercourse, no party should assert its superiority, there should be no parade of intellectual and academic equipments or that of the gift of gab or the exhibition of any other thing. It should be a simple meeting for the sake of getting and giving something from one to the other.

In short, Ghazali's attitude towards debates is not hortative but reluctant, because usually the consequences of such debates are not good. It generally leaves a bad taste in the mouth and fans jealousies, grudges, pride, vanity, sonbbery, obduracy, back-biting, flattery, cantankerousness, enmity, anger, the love of material benefits, pleasing the rich and the high-brow, insult to the opponents, flippancy and arguments for the sake of pleasure. Besides, such type of dialogues promote a sophisticated language larded with such phrases and terms which serve only the immediate and limited purport of the few interested ones and which are of no use for the common man's language.

CHAPTER XIX

MORAL RESPONSIBILITIES OF THE TEACHER

Ghazali has propounded some of the most fundamental ethico-psychological principles for the teachers to be followed very honestly and faithfully by all while imparting education to the 'deserving ones'. Ghazali has drawn an elaborate analogy between the process of learning and earning the wealth. As a man firstly earns the wealth by a variety of ways, then hoards it, then spends it on himself and afterwards on others. Similarly, first of all a person earns learning in a variety of ways, then he is benefited by it, then he passes a respectful life and illumines his Self and after it imparts it to others.

A teacher who generously and benevolently imparts education to others without being avid of getting any kind of remuneration in cash or kind from his taught, is like the sun which is bright and showers its light on all without discrimination and will never be exhausted. It is only a thick layer of the clouds which mars the travel of the rays towards the earth. In the same way, some very serious intellectual, moral, psychological, psychic or spiritual defects in a person deprive him of illuminating his Self from the benefits of learning and knowledge.

A selfless teacher is like a rose full of fragrance and gives it to other persons also. Any teacher who is niggardly in imparting that which he possesses to the deserving ones, is an intellectual miser and as such by not teaching others he is committing a crime against humanity.

The first principle of education is that the teacher should cultivate an imaginative commiseration with his taught.

Secondly, the teacher should teach and bring up his disciple

just as his own son. The reward of teaching will adequately be given by God on the day of Judgment.

Thirdly, no stone should be left unturned and effort should be spared in the reformation, education and correction of the student. Education is nothing if it does not revolutionise the out-look of the taught on life in a moral, intellectual and spiritual style.

Fourthly, by love and sympathy, the attention of the student should be diverted towards the studies, and not by force or any ilk of coercion.

Fifthly, while teaching a certain branch of learning, the teacher should not belittle the import of other faculties of knowledge. For instance, while teaching philosophy, the teacher should not minimise the significance of Tafsir or Fiquah etc., because it perverts the mind of the student and narrows down his vision.

Sixthly, the teacher should speak, keeping in mind the intellectual level of the taught, so that he may grasp what the teacher is saying. The holy prophet Muhammad (Peace be upon him), said that all the prophets were ordained by God to commensurate their speech with the mental plain of their audiences. Similarly, the teacher has to behave properly in his privacy as well as in his public life, because he is the model whom his student imitates through out his life. Moreover the purpose of education is to make spiritual amendments and moral improvements upon the taught and not to assert the superiority of the knowledge of the teacher.

Seventhly, a dull student should be tackled in such a way so that he may not feel awkward in the company of his intelligent fellows otherwise the former may suffer from inferiority complex, which may undo every effect of education. It requires a very subtle psychological acuity to make a dull student under-

stand the delicate meanings of the subjects and their contents. Nothing should be concealed from a student of blunt understanding but efforts should be made to make his intelligence sharp, quick and penetrating.

Lastly, the teacher should be just and fair with all. He should not betray his weakness of liking a few and disliking the others. As said earlier, the teacher should present himself as a model or embodiment of moral virtues to his students. The defects in the nature and character of the teacher, later on, become the misfortunes of his students and as such the teacher should elevate himself morally on a plain par excellence.

CHAPTER XX

MORAL RESPONSIBILITIES OF THE TAUGHT

Just like the teacher, Ghazali has prescribed some very hard and fast conditions for the seekers of knowledge also. As the end of education is very sublime, therefore, the means to acquire it should also be very fair and noble, the efforts should be sincere and nothing should be spared to get knowledge.

Before a neophyte embarks upon the adventure of learning, he should resign all the mean and base habits and ignoble practices. The Self should be purified as much as possible because the rest of the dross of the mind and heart will be cleansed in the company and influence of the teachers and noble colleagues. What ablution is to prayer, purification of the Self is to acquire the knowledge.

Secondly, the student should always keep his mind, ears and eyes open to get lessons from every good and bad phenomena of the world. He should keep in view the ultimate end of knowledge and not the immediate aims. Knowledge can be accrued only by curbing the animal passions and checking the devilish desires. The love of world in any form or idea, the lust of money and pride is the greatest obstacle in the way of getting education and unless they are ground, nothing can be raised up.

Ghazali quoting the authorities of the Quran and the Sunnah, described that in the material world it is the form which dominates the contents while in the spiritual spheres and divine realm, the case is quite reverse, i.e. the meanings and the contents dominate the form. It is why, on the Day of Resurrection, every body will be meted out the judgment of his actions done in the material world, on what his intellectual, moral and spiritual contents of the personality were in doing, acting, and thinking

a certain thing. On the Day of Judgment, before the Lord Almighty, every person pruned of all formal dimensions with its real contents and intentions will be presented and verdict will be passed on the content and not on the forms of the actions. For instance, a haughty and proud person will be raised in the shape of a dog and will be meted out a treatment worthy of such an impious animal; greedy persons will be resuscitated in the form of a wolf; and a lover of the lust and wealth will be revived in the shape of a lion. Only the purified souls will appear in their bodily forms with angelic innocence and piety and all those who will assume un-human-like forms will be dealt with in the same way.

The contents of the personality will not be ennobled unless one gets the real type of knowledge, which in the words of Abdullah bin Masood, is a type of illumination bestowed on the spiritually deserving ones and not to those who lacked in good morals and as such remained ignorant.

Thirdly, the acolyte or the new learner should obey his instructor or teacher in the same way as a patient faithfully carries out the instructions of the doctor to administer the medicines upon himself. The purpose of knowledge is spiritual solvency, therefore, the highest premium should be paid to excellent behaviour, discipline and morals. The teacher is like a cloud of rains and the taught is like the dry lands which absorbs each and every drop of water coming from the cloud but an arid land is always deprived of the blessings of rainfall.

The taught should not raise any question unless allowed and encouraged by the teacher, because it is he who knows what the student might not have understood. Hazrat Ali has observed that the teacher should not be harassed by unnecessary and unwanted queries and questions. The teacher should not be teased and taunted; he should not be constrained to teach when he does not want to teach; the confidence reposed by the teacher in his student should not be betrayed by the latter. The student should not back-bite his teacher.

In short, the taught is required to display a perfectly ideal conduct of behaviour and moral discipline vis-a-vis his teacher, otherwise he will be a loser in the attainment of the ideal for which he has attached himself with the teacher.

Fourthly, he should specialise in a certain branch of creative and positive knowledge of the original significance rather than becoming a Jack of all trades and master of none. Here Ghazali is the fore-runner of the idea of specialisation and expertness in education.

Fifthly, the taught should not indulge in any ilk of academic controversy in the very beginning of his career as a student. He should concentrate upon the fundamentals of his lessons.

Sixthly, even in specialisation, one should acquire the special knowledge in grades and ranks and not in haphazard way. One should not jump to the higher stages without grasping the basic ingredients. Further; before the acquisition of a specialised kind of knowledge, one has to fulfil all the prior conditions needed to be fit to get that kind of learning.

Seventhly, he should know the causes which ennoble a certain faculty of knowledge over other branches of learning.

Lastly, the only purpose of any kind of knowledge should be one and only one i.e. to realise the Self and to get the benedictions of God in the life-hereafter.

CHAPTER XXI

DISTINCTION BETWEEN THE RIGHTEOUS AND THE VICIOUS SCHOLARS

Time and again, Ghazali, emphasised upon an acute distinction between the righteous and the vicious scholars who make or un-make their people. Citing profusely from the Quran and the Sunnah, he repeatedly made it clear that the scholars failing in their duties will be meted out the severest punishment on the Day of Judgment. A scholar who is not sincere, conscientious and God-fearing, will not be able to discharge his responsibilities as a teacher of the Ummah. A vicious scholar is he whose knowledge does not prove beneficial for his taught; who does not practise what he teaches or professes or preaches; who is proud of his learning; who discusses with the foolish, shallow and petty to assert himself; who earns the wealth by selling his knowledge and by pleasing rich and the influential, gets himself elated in the social hierarchy; who misguides the masses by his unwarranted innovations in religion and thus creates disunity among the believers. Such a scholar is a hypocrite.

Sufian Suri has said that knowledge cries for practice and when it is not done, the former bids farewell to the scholars. The vicious scholars doubly suffer. In this world their soul becomes rustic, dull and develops many a negative trait leading them to damnation and in the world-hereafter, the hell awaits them.

On the contrary, a righteous scholar is he who is wise enough to keep himself away from every type of the will-o'-the-wisp. For material simplicity and poverty, he is recompensed in the world-hereafter. A saint scholar named Suhail Tustari, has said that, only such scholars are alive and the rest of the people are dead; and only a sincere and God-fearing follower and practiser of Islam is righteous and the rest are misguided. It

means that unless a person delivers himself of the animal and the devilish evils inherent in his birth and rises to the angelic heights, he cannot be called a noble creature and as such it is a misnomer to call him alive.

On the Day of Resuscitation, the righteous scholars will rise along with the prophets and will follow them in the paradise. The just, honest and truthful judges rise with the just and God-fearing Kings. A holy companion of the prophet Muhammad (Peace be upon him), quoting the authority of the prophet said that those who trade their knowledge for the material world, they actually put on the skin of the he-goat, their hearts are like those of the wolf, though their tongue is as sweet as honey.

Silence is the crown of a righteous scholar and solitude his abode. On the contrary, a vicious scholar is flippant and live amongst the crowds. Despite being learned, a righteous scholar, just as a mark of reverence, keeps silence even before his coevals. This is the apotheosis of his humility.

Accumulation of knowledge, without properly imparting it to the deserting ones, intolerance of the criticism of others, to purchase the pleasure of the rich and the big ones by concealing those things which might hurt their feelings, to be proud and speak in harsh and teasing language, are some of the glaring traits of a vicious scholar. A righteous scholar is he who removes the scruples of the sceptics and leads them from doubt to the faith, from hypocrisy to sincerity, from worldly pomp to moral humility and from petty grudges to broad-mindedness. In short he leads the people from darkness to light.

What makes a man scholar is not voracious reading and plethoric writing but a little, albeit authentic knowledge with equal practices and which is enough to illumine his inner Self. Condemning a scholar who does not practise, Lord Christ compared him with a woman who clandestinely carries on fornication

and adultery and is humiliated when impregnated. Such scholars will be humiliated by God Himself before all on the Day of Judgment.

The mischievous blunders of a scholar, a conscious misrepresentation and misinterpretation of the Quran and the Sunnah, and a malicious innovation in religion, is a pronouncement of death on the community of believers. In order to shed light on the characteristics of a true scholar, Ghazali has narrated an anecdote, which runs as follows:

Once Shaqique Bulkhi, a saint-scholar, asked his favourite disciple whom he had taught continuously for 33 years, as to what the latter had learnt from the former? The faithful taught said that he had learnt only eight things from his learned teacher, namely: (1) the love of virtues, (2) the art of purifying the Self, (3) the love of God, (4) piety, (5) to forget and forgive the opponents and those who hurt him, (6) friendship with all and enmity towards none, (7) antipathy of the devil, (8) trust in God for every thing.

The teacher was naturally pleased to know that his efforts were fructified and he produced a creative student in the realm of learning. After narrating this episode, Ghazali proceeds on to recommend the same virtues to lovers of learning, which may help develop an ideal character of a scholar. Simple living and high thinking should be the hall-mark of every teacher and taught.

True knowledge with sincere practice bridles the tongue of a scholar, which in turn makes him a paragon of all virtues. Besides, a scholar also cultivates a reverential attitude towards the Creator, His creatures and the Universe; he contemplates in them, enhances the treasure of his wisdom and makes faith the fountain and foundation of all the positive qualities. Faith is a kind of light which kindles the heart and a man endowed with this light and illuminated from within, is like a fish out of water in this world. Only such a scholar, while imparting education to others has confidence in his vision and wisdom rather than in the books and any other source from without.

CAPTER XXII

CRITICAL APPRECIATION

1

Development of Individuality And Personality:—Ghazali was a theological tight-rope walker. In his opinion the character of a man is moulded in the furnace of responsibility and on the anvil of self-reliance. He conceived of human individuality and personality in terms of the ideas as projected in the Quran and the Sunnah, whose illustrations have been found in the Muslims of the early Islamic era. With the material progress and political ascendancy, they gradually met their downfall from moral and spiritual point of view. Even in that age of decline, we come across many an eminent personality, indeed solitary in their respective ages, who served as models for others...Ghazali, himself being one of such great individuals.

The concept of personality with its individualistic traits, which emerges from the educational philosophy of Ghazali is basically devoid of material glamour and glare. Its essence is moral, spiritual and intellectual, in the light of Islam.

Mazzani, the great Italian revolutionary thinker of the last century, being over-awed by the nascent democratic forces of Europe, remarked that the epoch of individuality has been terminated and the era of association and co-operation is creating the collective man. But he was mistaken. It is only the democratic society which for its progress requires more creative and intelligent individuals than any other form of society; and it is only a democratic society which provides ample opportunities to

develop the individual to the best of his capacity, in the light of his innate tendencies.

To be individualistic does not mean to be altogether different from the rest of the humanity but to cultivate a novel angle of vision and a new method of approach to the age-old problems. Individuality in its cheap sense is simply a love of novelty, and no doubt, of all the possessions of mankind, the love of novelty rules supreme, because it is the parent and patron of pleasure. Its seamy and shallow aspects do not appeal the serious and sublime minds.

Individuality or originality is the natural product of the sense of newness. Persons in every walk of life have tried to be original and individualistic. It is why individuality has a very wide connotation and has been defined and explained in various terms and forms.

Iqbal regarded individuality as an upward movement through which all living objects and things pass. It marches up the ascending scale of life until it reaches man and in him it becomes personality and it is only the personality of a free man which develops because he does not emulate. They, who have light in themselves, do not revolve as stellites round others.

As a matter of fact, every man is an original solitary character and none can either understand or feel the book of his fellow-beings like himself. But, as soon as, we are born, the world begins to work upon us and it goes on till our last breath and what we can call our own except energy, strength and will. Goethe said that if a man could give an account of all that he owes to others...predecessors as well as contemporaries...there would be a very small balance in his favour, because every thing has been said or done, felt or observed, better than we can put it in our own way. A well-cultivated mind is made up of all preceding ages and individuality in him is simply a pair of fresh eyes. In such cases individuality is simply a judicious imitation and the art of saying common things in an un-common way.

People in search of novelty or individuality should bear it in mind that unconsciously they are being led by others, since they seek to be different from others and that the merit of individuality does not lie in a new thing but in sincerity, which springs forth from within. A philosopher has very aptly remarked that every thing from without tells the individual that he is nothing and every thing from within persuades him to believe that he is every thing.

Individuality in the sense of being altogether quite separate from others is no longer possible in any mode of thought and mood of life.

Commonly, the characteristic which makes a person eminent or confers a distinction upon him, comprises his individuality. When a person expresses his personality, not in the ordinary social customs and conventions, but creates a new way, above and apart from the slavish and blind imitation of social and cultural mores, then this individuality appears and it is possible only, when instead of reacting in a mechanical way to social and cultural phenomena, he responds in a creative way.

Such a creative and energetic response or reaction takes place when the person is active under a definite aim of life, of which he is very conscious and sensitive.

Individual, as a being, is a centre of action and reaction, which reflects his nature. The individuality of a person may become a mirror of the best characteristics of his society and a representation of the total traits of his time and age, not because, of his extraordinary imitative capacity but that he has exceptionally accumulated the consciousness of his age and time.

The more the people of a society show individual or original characteristics, the more they show a difference in their mental outlook and outward behaviour and they are bound to express it in their objective life, in a variety of ways. The criterion of individuality does not lie only in differences with others,

but it actually comprises the fact that as to what extent a person is free and conscious in his social and cultural relations and in what ways he expresses them. When a person, with all his individuality, agrees with the opinions of others or behaves just like others, he does not do it as a matter of emulation, but on account of the fact that the inner most gist of his personality regards it as good and correct. He follows others not because he is compelled to do that but he does that because his point of view and outlook on life justifies it.

A person having individuality has independence of opinion and power of judgment. His individuality expresses itself to the extent he exercises these talents in an independent, objective and conscious way.

It is commonly believed that at the dawn of human civilization when man was nothing but a slave of certain mores and folk-ways, he totally lacked in individuality or originality of every thing. It is only with the passage of time and advancement of culture which brightened the possibilities of individuality and in modern age there are much more social demands to acquire individuality provided that one could understand them. It is possible because our languages have progressed very much which are not only vehicles for the expression of a variety of action and thought but also good and sound helpers in the development and expression of our individuality.

Moreover, the division of labour has provided ample opportunities for the variety and unity in action and thought, which can enable the people to acquire individuality.

Emile Durkheim is of the opinion that had there been unity in all the aspects of human life, human civilization would have not progressed so much. It shows that human society and human personality both require some sort of individuality for their survival and continuous progress. Though human nature is same all over the world yet the shades of differences brighten it. The secret of progress of a society lies in the fact that

it should go ahead with all the individuals as collective traits of all its members.

As a matter of fact, individuality is created out of one's point of view, which one follows consciously or un-consciously, as a philosophy of his life. One studies all the problems and finds their solutions from his particular point of view.

The sharpened sensibilities enables a man to realise new values and in this way he becomes a distinct and distinguished person in his age and society. If a man has not consciously realised his philosophy of life then he lacks in the fluency of sentiments and emotions and he also lacks in maturity of his thinking. A man conscious of the philosophy of his life is not only at home in every sort of sentiment and emotion but also convincing in the beauty of his arguments and imaginative understanding of the issues of his age. Thus a person comprehends the variety and universality of life in quite an original way. This conscious realisation of the meanings of life enables one to groom the foundations of one's individuality.

A man by virtue of his abnormal intelligence, imagination and observations is decidedly a superior man to an ordinary man. He has a deeper and truer realisation of his social, cultural and historical values in comparison to a laity and it is why he gives them more importance than others. A realisation of all such values comprises his social consciousness and a reflection and interpretation of those values expand the sphere of his personality. These values of which he is an interpreter and representative, play an important role in the development of the features of his life, the truth and depth of observation, the purity and universality of his thinking, style of life and other natural concomitants. It is futile to find any type of individuality in ordinary life which is the product of only emulation, traditions and formalism. Unless the vision and thinking of a person transcends these ordinary confines, he cannot acquire individuality.

A "Being" is born, but he has to put a hard struggle to become a "Human Being" in the true sense of the word. He is born with those capabilities which help him to become a Person. All the environmental influences play a very significant role in his struggle to become a Human Being, and a progress from "Being" to "Human Being" means that he has fully acquainted himself with the language, ideas, tendencies, philosophies and the aim of life, the way of thinking and all positive values of the society in which he is born. In short, a "Human Being" is a being who deeply learns and acquires from his surroundings. Awakening of consciousness means that he has absorbed all those values, such as the sense of loyalty, beliefs and morality, which are almost equally found in the persons of every society.

As a philosophical concept, personality is a subjective awareness of the self as distinct from other objects of observations; as psychological concept, it is the human being conceived as a given totality of those aspects of behaviour which gives meaning to an individual in society and differentiates him from other members in the community, each of whom embodies countless cultural patterns in a unique configuration; as a physiological concept, it is the individual human organism with emphasis on those aspects of human behaviour which differentiates it from other human organisms; and psychiatrically, it is individual, abstracted from the actual psychophysical whole and conceived as a comparatively distinct system of reactivity.

The recognition of personality in life involves an emphasis on expression; secondly, the expression of personality should not be guided by utilitarianism; thirdly, it involves restlessness, discontent accompanied by freedom which means not the absence but the perpetual creation and satisfaction of new wants and longings.

In Tagore's opinion, personality in the creative sense is that totality in which human nature finds many-sided expression and in which intellect and intuition, feeling and communication,

freedom and restraint, discover their respective dimensions and possibilities and potentialities.

Personality means that after being a human being, how far he is different from others and how far he resembles to others? It means that a personality is developed out of its own private values, which are created out of one's aim of life which one tries to achieve and develop. Only during this course of struggle, the development of one's personality is possible. These private values are formed as a result of a particular action and reaction to an object-happening or phenomenon, according to the sex, intellectual capacities and dignity of the person concerned.

These values are particularly private in the sense that in every personality they appear in different shades of colour, mostly on account of the different social and intellectual atmospheres. A personality is not only a composition of all these private values but it is also a dynamic organisation. It will not be an exaggeration, if we say that a personality is an institution by itself, which is by nature evolutionary and in this evolutionary process, one's race, biological factors, material atmosphere, culture and the particular experiences of life play a significant role. Now it cannot be definitely said that among all these factors, which factor plays the crucial role in the making of the personality. But it is a fact that a total influence of all these factors contribute to the development of one's personality.

Some thinkers are of the opinion that personality is a subjective aspect of culture, while culture and personality are two phases of a coin. In the development of personality, culture is only one factor. Though it is a very important one, yet the other elements cannot be ignored.

Experience also plays an important role in the development of personality. Some experiences are of ordinary nature, being felt by everybody but some are unique in their nature and one simply does not come across such experiences every now and then.

Human personality by nature wants its development, because of its latent potentialities, in both the subjective and the objective aspects in an equal measure. The development of subjective aspect means that all the intellectual capacities, intuition, imagination, sentiments and feelings should progress in a balanced way towards refinement and cultivation. The development of objective aspect means that the capacity to grasp from one's environment should fully be awakened so that one may be able to create harmony between one's inner and outer surroundings.

In short, the development of personality means that all the natural talents of a person should be fully awakened and he may be able to use all his inheritance in a progressive and positive wise and at the same time, the sensibility of grasping from the surroundings may creatively be increased.

An awakening of all such capacities and talents will certainly confer some distinction upon the person providing him with the possibility for the expression of the individuality in a variety of way. Dewey regards individuality as originality...a potentiality and which is realised only in interaction with the surroundings. In this process of intercourse, native capacities which contain an element of uniqueness are transformed and become a Self and through resistance encountered, the nature of the Self is discovered. The Self is formed and brought to consciousness through interaction with the environment. But unfortunately, human life in the society is so un-balanced and disturbed that each and every person cannot get full opportunities and possibilities to develop his personality or individuality or originality. The short-comings and weaknesses of the society betray themselves in the persons in one way or the other.

Ghazali takes man as he is, i.e, a conglomeration of good and evil instincts, positive tendencies and redeeming and betraying features, whose ultimate destiny is to work out his salvation

with the help of a fighting faith. Ghazali has not consciously developed any philosophy of individuality. But he identifies the creative impulse in man with his faith which helps him develop the possibilities of unlimited growth and freedom...growth of his moral, spiritual and intellectual potentialities and freedom from the wants of the world which ensures his redemption.

But human life is such where every one cannot become a candidate for such a greatness. In Ghazali's educational philosophy, it is redemption and not the cultivation of individuality which is the highest goal of all socio-educational efforts. He stresses on a bold and fearless self-realisation which leads to redemption.

By redemption he means the conversion of the finite into the infinite; mortality to be replaced by immortality. But how it can be worked out? How it is sought both from without and within? It is possible by enhancing the inner richness and adding creative dimensions to one's personality; by sharing the deeper inspirations of life and universe around oneself; by feeling the inward push of life and by responding to the creative urges which one feels within oneself; by developing an active understanding of life and its positive assimilation and reconstruction; by giving up dependence on others and weeding out the slavish imitation of alien ideas and culture; by developing self-concentration, self-reliance, self-respect and self-help and also by being self-sufficient; by stimulating one's originality; by cultivating the faculty of curiosity, research, quest, and investigation for the higher and the un-known in life; by resigning the superficial, counterfeit and sensational; and lastly resorting to contemplation, meditation and thinking; by cultivating courage and moral uprightness; by shattering all man-made chains and fetters; by being creative, free and intelligent, by infusing in and assigning higher, better and nobler ends to life, conducive and congenial to self-realisation and self-determination; and last but not the least, by patronising a yearning for achievement which gives angelic wings to life.

PHILOSOPHY AND EDUCATION

Ghazali was a great philosopher as well as an eminent educationist and in both the faculties he was original. By applying philosophy to education and inducing education into philosophy, he made both the disciplines ineluctable for the teachers and the taught alike.

An introduction of Ghazali's philosophy of education in the scheme of our national education will certainly restore philosophy to its true pedestal in our ideological life and intellectual environment.

Let me throw some light on the philosophical implications of our educational, national and socio-political issues, in the light of the philosophy of education of Ghazali, as described earlier.

The philosophy of national education in our country aims at a re-orientation and re-vitalisation of all energies, talents, views, ideals and tendencies of the people at large, under the dynamic and inspiring ideology of Pakistan, i.e., Islam. It means that there should be a harmony, uniformity and oneness in the approach, appreciation, understanding and solution of all problems on the firm national and ideological plane. Individual and group interests should be subordinated to that of the national interests, rather the ideological requirements of both the immediate and the ultimate nature. In other words, it means that there should be a devoted and united action in the realisation of national ideology through education.

Education, now-a-days, envisages that both the individual and society should emerge with a new consciousness, intellectual make-up and a vision of life, to meet the challenges of new

forces and as such the dimension and magnitude of this task imply some very serious objects of basic nature to be realised. People cannot display a sincere and genuine sense of unity on national basis and as such they are unable to contribute to national discipline unless the whole mess of affairs on the individual as well as the social or the collective basis is cleared.

National education obviously implies three basic objects to be realised; namely: an appreciation and understanding of our national ideology by all and sundry in all the ranks and files of the society, secondly; to create harmony, as much as possible, in the individual by making him realise both the immediate and ultimate ends of life and teaching him the ways and means to achieve them; and lastly, to adjust the relationship of individual with the society in such a way so that the process of 'give and take', between the individual and society may proceed on creatively.

The long and short of this is, that national ideology should be popularised on very broad lines, and the personality of the individual is to be integrated and adjusted with the society. Individual's aim of life is to be identified with the ideology of the state and society and he should be taught and trained to realise it without losing his individuality in the society.

But apart from it, the other task lying before the individual is to seek his salvation. The individual who contributes much towards the realisation of national ideology, but fails to seek salvation, is a person who failed to grasp the meaning of his existence.

So on the private, personal or subjective level the individual has to integrate his personality to co-operate with the society and work for the liberation of his soul; while on the public, impersonal or objective plane he has to contribute to the realisation of national and social ends.

The task is by no means simple but certainly a delicate one. All our energies and resources should properly be channelised and then they should be exploited and exhausted for such a noble cause. In the implementation of this task philosophy can render a lot of services to the nation. But at present philosophy, which is the mother of all sciences, is the most neglected subject in our educational institutions. The causes of its unpopularity are too obvious to mention them at large.

Ours is a society which is spiritually bankrupt, intellectually empty and emotionally upset. The plague-spots of evil can very easily be seen in every walk of life and it seems that the pursuit of immediate material gains has too much narrowed down our vision of life. The unseen and uncontrollable forces are working from within to hasten the doom of some of the remaining positive values of our life. Our urban civilization has already been corrupted to a very great extent and that apart from some honourable exceptions, most of the people are self-seekers, opportunists, hypocrites, shallow, criminals, invalids and lunatics. People being dissatisfied with the present and doubtful of the future, have either become parasites on the society or its victims. This is a very horrible holocaust of decaying spiritual values and human vitality. In such a madding crowd, our anxiety-haunted minds can hardly pay any attention to a deep and dry subject like philosophy.

It is high time for us now to examine dispassionately the problem whether or not philosophy and its study can help us in the task of our nation's educational reconstruction, to incorporate positive values in the realm of our socio-economic sphere and to restore unity, stability and sincerity in our national environment?

In order to see what role philosophy can play in shaping our destiny in the light of our cherished ideology, let us know what philosophy really is?

Unfortunately most of us take philosophy only as an adventure into the labyrinth mirage, delusive and subtle metaphysical thoughts and that it is to be studied only by the Platos and the Aristotles, while the fact is that philosophy is everybody's business in life, because basically it is a love of wisdom and pursuit of truth. It teaches to lead a life of simplicity, independence and magnanimity, with the purpose of knowing one's Self.

Wisdom enables us to grasp and realise the Truth and conceive order which is sanctioned and enforced by Power. Wisdom does not necessarily make us materially rich, but certainly helps us to seek spiritual salvation and intellectual freedom.

Philosophy is not only a hypothetical interpretation of the Known or of the inexactly Known, but it also serves as a front trench in the siege of the Truth, when it inquires into the values and ideal possibilities of objects and phenomena into their total and final significance. It does not only describe the facts but also ascertain their relation to experiences in general and thereby grasp their meaning and worth. It is a synthetical interpretation, criticism and co-ordination of various values and ends of human life.

It is true that philosophy is an account of various attempts at the understanding of the problems of existence and to render the world of experience intelligible to interpret it. Philosophy is the story of the development of reasoned thought from its earliest beginning down to the present time. It is a cool and judicious temper applied to man's total environment, to the sphere of his thoughts and ideas, and to the hopes and aspirations for the sake of their understanding and interpretation so that a correct action may be devised for the betterment of world. Thus, the end of philosophy is to die well.

This being the nature, meaning and scope of philosophy, the real task of the philosopher is to change the world for the better than only to contemplate and interpret. The world is a

battle-field, where one can triumph only by improving upon one's nature and amending one's ways and means, and thus one can pave the way for the betterment of mankind in general. The scope of national education encompasses the whole of life just as the entire life and universe lies within the ambit of philosophy and as such it can lend us penetrating insight in every walk of life.

Education envisions, fundamentally, to acquire knowledge and wisdom to enable the individual to illumine what is dark and strengthen what is weak in him. It would make the entire Being one with the Divine and the Divine consciousness and Will would become his consciousness and will.

Philosophy has always come to the rescue of peoples and their societies, whenever they were faced with the most serious moral, social or spiritual crises and complicated situations such as ours is facing to-day. In moments of crisis it is indispensable to stop and think, to design the methods to improve upon the past conduct, and chalk out the way for further progress. The process of thinking demands awareness of the past and caution for the future.

The disintegrating, centrifugal and efferent propensities of our society indicate that basically it is the individual who is disintegrated, divided against himself and has no definite aim of life. So the first and the foremost task in the course of national education is to enable him to integrate his personality, he is to be restored to his original spiritual nature from where he has fallen off into the abyss of depravity; and the individual has to develop in such a way so that his Divine existence may again master over all the powers of body and soul. But for this purpose the individual is to be made realise that the fulfilment of his life and the development of his Self is possible only through self-devotion to a commanding end of life and not in

the unfettered pursuit of endless material possibilities. The individual in our society has not so far emerged with such a lofty ideal and sublime ends to pursue. Unfortunately, individual in our society is nothing but an assemblage of cosmetics, underclothing or overclothing or something like that. The reasons of this depravity are quite obvious. The snow melts on the dizzy heights of the mountain and flows down the valley and fields. The crisis on the lower level and in the secondary values of life occurs when the ultimate values and ideals are corrupted or ignored on higher scale amongst the intelligentsia.

But what are our ultimate values, ideals and ends? In nut-shell, it can be said that we want to progress as simple and peaceful but independent nation, keeping pace with the accelerating scientific and technological developments of the world with our ideology in the forefront.

For the technological and scientific development, we are borrowing from the West and for the intellectual, spiritual and religious progress and upholding the traditional moral values and ideals, the East is the source of inspiration for us. Thus basically our attention and energy is divided on two different planes which are poles apart; and the root cause of all our troubles lies here. All our conflicts in society and dualism or disintegration in personality emerges from this, that on both the fronts we are not doing our best. From the West we have not as yet been able to borrow or learn the smallest know-how of technological and scientific phenomena; partly because three decades are too small a time for a nation to learn and accumulate the phenomena which developed in five centuries in the West; and partly because, during our life-time as a nation, we spent much time in flirting with the shallow and seamy aspect of Western culture, its affected, voluptuous and luxurious way of life and its decadent way of materialistic thinking, with the result that its natural concomitants, logical consequences and inescapable influences made their inroads in our society. The West has already been pronounced as morally, spiritually and intellectually decayed and declined,

by no less scholars than Spengler and Toynbee and how strange is it on our part, that now we are trying to surpass each other in imitating the fashions and values of the declined West.

From the East we are not benefiting out of its legacy, values and ideals in a befitting way. We simply pretend to be Muslims, an Eastern or Orientalist, otherwise we miserably lack in those Eastern values which were the hall-mark of past cultures of the East. We have no right to be proud of past, if we do not benefit from it properly and do not enhance its treasures by contributing something from our own side. Thus our activities on both the sectors of the higher level of national and ideological life are misdirected, because a small group of people, materially advanced and rich, who has imposed itself upon us through the conspiracies of circumstances, suffer from Europhobia. The dualism and disintegration in society and personality is mostly due to the misdirection of our elite intellectual class. The evils prevalent in the higher strata penetrated into the lower classes and are causing harm to both the individual and the society, in their relationship as well as their respective individual spheres. The obvious result is that the relationship of an individual with his own Self, with others and with the realm of ideas and thoughts has been jeopardised and collapsed. The individuals are like the fallen pack of cards in the society. This mess of affairs cannot be called life, but it is a problem, a situation which neither can be accepted nor ignored, but to be solved and dealt with philosophic insight and prophetic vision. The challenge of disintegration, decay and dualism is to be accepted and the realities of life are to be faced with courage.

Let me now deal with the individual. An individual is a complex multi-dimensional being including with him matter, life, consciousness, divine spark of soul and intelligence. He is born as a god but the Society makes him a man and as such all the components of his body and being lead him to diverse destinat-

ions. An individual is free when he thinks and acts from the highest level of divine consciousness but when he comes down on the level of objective nature and does not recognise his distinction from the not-self, he loses his individuality, disintegrates himself and is reduced and relegated to the position of a cog in the mechanism of nature.

The distinctness of the Self is determined by the divine pattern and the context of the senses and mind. No individual is quite like others, no life repeats another, and yet a single pattern runs through them all. The essence of ego and the distinguishing characteristics of human personality lie in a certain creative capacity and an inner purposiveness. When the ego is lost in a false identification with the not-self, it is chained and when through the development of proper understanding, it realises the true nature of the Self, it is freed.

With regard to the individual, in the course of national education, our basic duty is to work hard so that he may again get his right place in the society and he may make and control his destiny, can intelligently choose the aim of his mundane life and can work towards achievement, and for this purpose conditions should be so improved that he may come again in touch with his inner resources and may create, expand and express himself morally, intellectually and spiritually. His attention is to be diverted from the permanent values so that in the pursuit of their realisation he may come out of his narrow Self and after adjusting himself adequately with his environment, may contribute to the welfare of the society.

Individual has to work hard on both the subjective and objective planes. On the subjective plane he has to discover the Divine in him and let it penetrate his entire being; on the objective level, too, he has to restore the image of the Divine to its proper place in the society. But in both these spheres, the individual has to grow in his freedom and uniqueness, recognising the dignity of every individual, even that of the most insignifi-

ant one. Individual has not only to ascend to the world of spirit but also to descend to the world of creatures. He can enjoy serenity, consciousness of inward strength, courage and energy of purpose when he restrains his activities on the mundane level. He should pursue for his health but should know that contentment is a greater wealth than material gains, faith is the best friend and salvation is the highest happiness. In short, the individual should be made realise that only by character and consciousness, humanity can rise above its assumed limitations. But we have to remove the barriers and impediments in the understanding and realisation of such a noble end. In this connection, we have to make individual realise the right conception of individual freedom and personal liberty. Personal liberty does not mean self-indulgence, self-assertion, gratification of amorous desires, aggressiveness and unfettered pursuit of material security and prosperity. This false concept is to be replaced by a genuine ideal which comprises the positive development of man's personality so that he may enter into the process of cultural 'give and take', in a healthy way. The development of individual personality does not mean that everybody should become Plato's Philosopher-King, or Spinoza's God-intoxicated man or Nietzsche's Superman. It simply means that a person should attain 'individuation', which comprises a harmonious blending of subjective progress of integration with objective relationship in quite a normal way. The concept of man as conceived by Plato and Nietzsche, has been regarded by psychologists as 'accident par excellence'. An abnormally great man is an accident in the sense that his personality owes that uniqueness to a socially uncommon set of circumstances. Neither we want nor we can produce and afford such great men in our society. Moreover ours is an age of democracy which has initiated our disbelief in great men and heroes. What we want is a normal development of individual personality in quite a normal set of circumstances.

We are fully aware of the situation created by the technological and scientific development in the West. We have been buffeted

about by such forces which neither can be predicted nor controlled, nor we are ready to accept them as our Fate.

In such a situation, it should be the responsibility of the philosophers and educationists that they should come forward to save the individual from being a slave and robot in the society.

The other task in relation to the integration and development of individual personality, which our philosophers have to perform is that individual should be so trained and educated that he may again realise the importance and sanctity of a cordial and simple family life which is the first tier in social hierarchy and the first centre of emotional satisfaction.

The outlook on life is framed in family life and however immature and embryonic it may be in the beginning, it gradually develops in the social life later on.

So our mentalities which at present are buried under the debris of suspicion, petty jealousies, prejudices and frustrations are to be dug out and our philosophers have to work on them to purify and refine them.

Another important task in this connection is that the educationists and philosophers have to save the fundamental values from being subjugated to the perverted influences of day-to-day politics of the country.

In short, philosophy in cooperation with education can help a lot in making our life a real spiritual co-operative adventure and it can inculcate in us and our children's mind that after all we are a small segment of a very big humanity and as such we have to develop the idea of a true service and a higher consciousness to establish firm contact with God, Universe and the rest of the humanity in order to realise the purpose of our existence.

The purpose of existence is to realise Reality on both subjective and objective, and small and big scales of life. Reality is infinite, absolute, untrammelled, and inalienable, having its own unity and bliss. Progressive self-enlargement is the impulse behind Nature which enables it to comprehend that Reality, while the cosmic destiny of man is the realisation of the same immortal aspiration through his mortal frame. The Reality dwells in our inmost being and cannot be extinguished. It is the inner light, a mysterious witness place in the forefront of his life to get light, consciousness and inspiration from it.

Such a tremendous task can be performed by philosophy but before we commission philosophy to accomplish such a serious task, we should give philosophy its due place and importance in our society, so that it may easily perform the task of transformation, rejuvenation and resuscitation of individual into quite a new frame and pattern of mind, sensibility and vision.

Philosophy, by virtue of the magnanimous task it performs, should acquire a sovereign place in our world of learning, knowledge and academic affairs. It should not be subordinated to ideology because the ideology, has after all, its ideal limits while philosophy transcends them. Moreover, philosophy is aristocratic in its approach and appeal, and sometimes its inferences and judgments are quite strange and unintelligible to a common man but as Truth is the base of a noble and civilised life, therefore, the judgments of philosophy may be imposed upon man to invoke reason in him. Philosophy serves as an anchor as well as a radar for the ideological boat of a people and as such it carries on its work of defining, refining and actualising the ideological fibre on a higher plane; while religion, being democratic in its appeal and institutional in its practical shape, will bring adjustment in various orders and forms of cultural phenomena.

Religion can soar up high in the world of spirit and can also come down the earth, so it can easily affect the practical life of a common man while philosophy, being unable to come

down to the level of philistines cannot affect their practical life. It is like a commander, issuing instructions from behind, to the fighting forces in the forefront. It does not mean that I want to relegate religion on a lower and secondary grade of life, but it simply means that religion can deal with immediate needs more efficiently than philosophy. Philosophy, too, as a form of the criticism of human values, and ends, can come down to deal with the passion, and conflicts of our life and can bring order and understanding in our affairs but it is better if philosophy is kept on its higher pedestal so that it may carry on undisturbed its supreme task of revealing the secrets of eternity and providing light to us. It is necessary to mention it here that philosophy has an other object than God, and is, therefore essentially a rational theology as well as an enduring worship of God. It may further be added that a superficial knowledge of philosophy may incline the mind to atheism but its deep study brings the mind back to God.

We do not want a Government by philosophers but we certainly want that the people who are at the helm of our national, cultural, and intellectual affairs, should have a philosophical insight and psychological acumen, so that they may guide the nation on proper lines-

In this age of specialization, all the faculties of life and departments of Government are managed and run by experts. Now having realised the importance of philosophy in national and social spheres, it is morally incumbent upon us that philosophers, too, should have their say in socio-national affairs as experts of human knowledge and learning. There are too many ideologists amongst us but philosophers are few. The superiority of the philosopher to the ideologist is established by the simple fact that the latter confines us within certain limits, while the former links us with the cosmos.

Philosophy should be popularised among all intelligent students of all faculties in Colleges and Universities. They

should be taught the philosophy of history and the history of philosophy so that their vision may broaden and insight may become more accurate and penetrative. It is only the love of wisdom and pursuit of Truth which can lift us above petty differences, prejudices and the greed of material gains.

A movement is to be launched to place philosophy in its proper socio-academic context and after this goal is achieved, philosophy will confront with many delicate problems of our life. But it is futile to expect that it will be able to turn back the wheel of history because a society is like an organism and the phases of its development are not repeatable and the blossoming of a culture cannot be followed but by its decline. Similarly, it is also baseless to think that philosophy will be able to perform any miracle to transform the society into a new healthy one overnight.

Philosophy after being restored to its proper place, may direct the socio-national energies, resources and intelligence into a new channel, by re-orientating the ideology and rehabilitating national ideals in a new positive perspective. Ideology is neither a peg upon which different clothes of ideals may be hanged nor it is an asylum, but a broad-base to take off and soar up high for the realisation of various values and aspirations of the people.

Our ideology is no doubt a creative and dynamic one, but so far it has not been able to create its world-image abroad, because still many secular and intellectual forces have not reconciled with it due to its spiritual colour. We do not want that the entire world should embrace our ideology but we want to convince all, that ours is a right one which suits our genius and aspirations. Even inside the country our ideology is not as popular as it should be. It is why we feel that much work is lying before us to accomplish in the sphere of notional education on every plane. Philosophy can provide that spur, fulcrum and momentum to our ideology which enables it to prevail upon all.

The foundation of a culture is laid upon certain supra-sensible realities such as God, free will, immortality of soul, life after death, good and bad, beauty and ugliness, order and freedom, matter and spirit, love and hate, determinism and finality, etc; A belief and its subsequent practices in such fundamental realities, determine the dimensions and scope of life and death, faith and reason, intellect and intuition, and, idealism and empiricism of a people. This different interpretation lends different colours to various cultures and enables their people to grasp and realise the meaning of their existence. These realities are invigorated, revolutionised and are made adaptable according to the needs, demands and calls of time, and it is only philosophy which lifts up the people to the level of these realities. It is a fact that ultimately it is truth which prevails and as philosophy is nothing but an adventure in search of, and an effort at discovering and restoring truth to its proper place in life, therefore, philosophy has the inherent quality of mastering even the most hostile environment and ultimately leads both the individual and society to salvation and happiness. Most of us go through life without facing the ultimate questions. Few amongst us, in our rare crises, when our ambitions lie in ruin at our feet, realise in remorse and agony the sad mess of affairs we have made of our life and only on such occasions the meditative and contemplative minds turn to think on ultimate problems, and only such men attain a new integrated and comprehensive consciousness and are led to a higher condition of life by overcoming the crisis of contrition.

But there are few amongst us who understand the nature of these ultimate realities and hence adjust their private, public and institutional behaviour in their light and in terms of Truth. The majority even does not know whether or not such realities are the basis of our cultural life and as a result of this ignorance there is much conflict in our values.

Sustained efforts are to be made to make our people realise and achieve these ultimate values. A religious education im-

bining the spirit of age will help us a lot in this connection.

Salvation which is a must for every one, is achieved by practising the true spirit of religion, but salvation remains a myth unless all the faculties of soul...understanding, reason, imagination, memory, appetite and will...are consumed in a spiritual way. Religion implies a moral law, which envisages freedom and freedom entails deliverance. Salvation is a return to inward being and to the subjectivity. Perfection at the human level is a task to be accomplished by conscious efforts. The Divine spark operating within us produces a sense of insufficiency and those who are really aware of the discord and disorder seek the principle of harmony and peace.

Salvation can be achieved by acquiring knowledge of Reality, love of Absolute and subjection of will to the Divine purpose. Man below the belt is to be replaced by man above the belt. This can be done only when man acquires a complete awareness by integrating body, self and mind into one. To be self-conscious means that man is aware of the deeper discords and disorders in him. Unless they are replaced by perfect harmony and organic balance, self-awareness is impossible. Realisation of discords, unreason, and not-self, is by itself a step towards one's development to reason. The consciousness of imperfection indicates that the soul is alive and is prone to improvement and purification.

Salvation being a state of spiritual freedom, is accomplished by wisdom which springs forth from the purification of heart which means a transformation of the whole nature into the immortal law and power of the Divine, and its being subjugated to a universal vision. It does not mean a dissolution of body, life and mind, but to render them pure and chaste so that they may become the receptacle of Divine light. Only at this stage the personality is integrated and perfected, it is raised to its fullness, its maximum expression, pure, free, buoyant and unburdened.

Salvation, further, lies in the natural evolution of individual

endowments. Individual egos are self-determining principles and are embedded in the universal substance and as such their individual nature must conform to the universe. Each individual ego has its particular talents and as it occupies a place in the universe, therefore, it requires development and expression of its individuality so that the nature of the whole may be realised. As the consciousness of the value of one's own personality carries with it also the appreciation of the worth of others, therefore, the sense of universality is the highest condition of one's own perfection.

The ultimate stage of salvation is that disinterested and free state of mind when it completely sinks into a secret serenity, the consciousness is transformed into illumination, and the Self gladly accepts whatever happens. The pleasure and pain, determined by the force of habit, are faced with equanimity. Salvation means not only freedom from senses, but also to exercise reason and to follow the dictates of conscience through which spiritual world reaches down to us. Such spiritually liberated souls take up themselves the responsibility of the redemption of others also. Only these elite personalities are the real leaders of society.

An ethical code sanctioned by religion helps both the individual and society to progress and improve. Morality is a struggle against the earthly, sensual and illusory bonds of life and an effort to liberate one's Self from these baser desires. The religious faith is realised through ethical code.

The first demand of morality upon individual is to recognise and fulfil his proper place in the society. A man should have a clear and realistic view of his limitations. The development of moral sentiments gives a man piety and fraternal love. Piety signifies a spiritual communion in the eternity of time while fraternal love indicates a state of spiritual communion in the infinity of space. Only such a man having piety and fraternal love, while sustaining himself sustains others and developing

himself develops others.

As the ethical purpose realises itself in the society, therefore, it is man's vocation to work consciously and voluntarily for the realisation of the highest good and turn his gaze towards universal moral ends. It is invariably the dictate of every conscience to free himself from the slavery of senses.

Our intellectual nature does not give us so much consciousness as to realise the original Self. An individual does not conceive of himself except through the social medium; but a sense of security and satisfaction derived by adhesion to community is bought at the price of the integrity of the Self. The society exists to secure the complete unfolding and development of individual personality and not to absorb him within its fold. It does not want a passive submission of the individual, and in order to enable him to develop his spiritual nature, it guarantees every individual certain fundamental rights so that by exercising discretions and reservations, he may establish real contact with the society and grow into freedom where the integrity of Self is not compromised. Only at this stage we become aware of ourselves as active creative individuals, living not by the discipline of external authority but by inward rule of free devotion to Truth. At this stage the creative acts of individual, originating in freedom become an endless source of inspiration, bliss and joy for all, and for ever. In order to escape from the determinism of nature, man has to conquer it and he cannot conquer nature without knowledge, so knowledge is to be acquired for moral ends. Morality does not consist in a lip-deep service and devotion to moral laws but the good will must express itself in good and generous acts. It consists in adopting nature to man's ethical purpose, and hence it is to be observed and practised in community, therefore, each individual should adjust himself properly as a creative and dynamic member of society by sacrificing as much as possible, his own earthly possessions for the common good of the society.

The values of pleasure, beauty and creative activity determ-

ine the scope of practical action, knowledge, and contemplation which generate moral activity, scientific knowledge and rational vision respectively; but the criterion of every value lies in moral excellence. Action cleanses the mind, purifies the heart and illumines the soul which is the immediate condition of salvation. Contemplation is a suspension of mental activity and withdrawal into the interior solitude in which the soul is absorbed in God. It is not only a philosophic thought but a higher stage of self-control which is essential to suffer in the interest of Truth. It comes by austerity, chastity, solitude and silence while self-discipline comes by worship and abstinence.

In short, integration of Self is achieved by creative work, sincere devotion and knowledge which are complementary to each other. Wisdom comprises not only in theoretical learning and correct belief but also in extinguishing the fire of passions and suppressing the tumult of desire. The inconstancy and instability of mind is to be steadied to kindle the spiritual vision and achieve the universality of spirit. Control of passions and senses, possession of faith and clear understanding comprise wisdom. It is always present in the individual, and as such it is not a thing to be acquired but the seeker has to remove the impediments so that it may be revealed to time.

If the problems defined and expressed above, claim our attention and efforts and if they are solved amicably, then, it will certainly facilitate a lot in the clearance of our national mess.

3

BEAUTY, ART AND LITERATURE IN RELATION TO LIFE

In the entire education World-View of Ghazali, one does not come across the notions of beauty, fine arts and literature in the sense as we understand them to-day. It seems that for Ghazali, such things or notions appealed only to comic con-

sciences, on account of their comic, shallow and secular contents. As a matter of fact, Ghazali was so much disgusted with the prevailing practices of his age that he rejected all those things, ideas and notions, which, in any case, undermined the true ideology of Islam, even to the slightest possible extent. Anything which was amorous, sensual, licentious and immoral, was unconvincing to him.

It is why Ghazali, even for aspirations and the notions of beauty turns towards the Quran and the disciplines naturally subordinated to it.

It is all right, but it is also historically correct that what is rejected theologically is preserved and kept alive poetically and artistically. It is fact that beauty, art and literature are closely related to life. Their objective and universal concepts are never shallow and as such they have a place in human life. A society which has been able to keep alive the purity and chastity of its values and ideas will certainly create an art which shall be universal, objective and creative for all the times to come. The art and literature of a given society in a given epoch, simply reflect the spirit of that age. Art and literature are simply the expression and interpretation of that age. Before criticising any piece of art and literature, one should criticise the society of that age and the people.

Let me analyse the notions of art, beauty and literature in relation to life, for the sake of their understanding.

Generally speaking, life is a conscious contact with our surroundings. It refers to animate existence, vitality and an inspiring principle which sustains us. It, being the prime cause of all existence, is a guiding and nourishing factor of all universe, and as such, it is independent, all-comprehensive, universal, everlasting, dynamic, ever-changing, ever-increasing and forward assimilative process and phenomenon; it is lived, enjoyed, felt,

suffered, enhanced and enriched both subjectively and objectively. Both of its evolutionary and revolutionary phases, directly and indirectly, affect mankind on the globe.

As a plan of God, our life is a little gleam between two eternities. It has every thing to offer to us : pleasure and pain, vision and action, good and bad, beauty and ugly. Life in relation to past, is a dream, and with reference to future it is a desire. Both as a dream and a desire it is dear to us, because we cannot give up our dreams and at the same time cannot afford to cease to desire. But it is also a fact, that man generally reasons on the past, complains of the present and trembles at the feet of future.

Life in its expansion, growth progress and refinement owes a lot to wisdom, truth, action and contemplation. But its greatest benefactor is Beauty.

Wisdom, the epitome of divine manifestation, when consumed to wrong with others, degenerates into ignoble ignorance, and causes pain and troubles to others and thus degenerates life.

Truth, the culmination of reason, when misrepresented and misinterpreted, conceals the facts and generates deception, and thus pushes life into the abyss of darkness and depravity.

Action, the eloquence of soul, the translation of human wish into practice, and the index of his ideas, when done to commit a sin, crime, or tyranny, removes away man from his original divine bliss and thus blinds human soul.

Contemplation, the sweet pleasure of solitude where a man resigns to seek and grasp the divinity of his soul and existence, when divorced from piety and love, creates vanity and thus weakens his actions and increases his ignorance. It all means that there is a negative side of every thing on this earth which grapples with the positive ones, who lead life to progress. It means

that life evolves out of the struggle of negative and positive, good and bad, beauty and ugly, truth and falsehood, darkness and light. Thus man is essentially a struggling being who progresses if the positive forces triumph and degenerates if the negative elements prevail.

Wisdom, Truth, Action and Contemplation, embodied in various faculties of human knowledge such as philosophy, religion and science, have served the cause of the betterment of human life but, humanity...the essence of life...found itself helpless to progress whenever the evil forces dominated. In the decadent phases of life, philosophy was reduced into merely an intellectual gymnastic and it produced simply ideological system-mongers than the real seekers and servers of Truth; religion, was relegated to sectarianism and monopolised by few who caused much bloodshed instead of showing the way of salvation and light to mankind; science was misused to enslave and domineer over others by inventing deadly weapons, instead of serving the cause of mankind's welfare. In short, a long charge-sheet can be framed against all branches of human knowledge and learning except that of beauty which has constantly and steadily been serving the cause of life and there is no charge whatsoever of corrupting life against it. But let us know what is beauty? It is the only thing which has been defined in the widest context of its meaning, nature, scope and influence. It has been defined as a thing which is convenient, helpful and which one loves and likes to sacrifice every thing for its sake; it has been identified with virtue, divinity, truth, pleasure, imagination and perception. It has been regarded as elegant commensurability, agreeableness of parts, brightness and integrity, order and form, clarity and utility, experience of the divine, symbol of moral order, wonder of nature manifestation of infinite into finite, and elevation of soul.

But in spite of it, beauty is not without its critics. Socrates called beauty a short-lived tyranny; Theophrastus, a silent cheat; Carneades, a solitary kingdom; Theocritus, a delightful prejudice;

T. Adam; an almanack and a calendar, if it lasts a year, it is well; it is a summer fruit which is easy to corrupt and cannot last long; and for the most part, it makes a dissolute youth and an age a little out of countenance; Berkley, a fleeting charm; Gibbon, an outward gift; Madame Beauvoir, a worry and a frail treasure. Even Shakespeare has been a critic of beauty. He said that beauty is but vain and doubtful good; a shining glass that faded suddenly; a flower that dies when it begins to bud; a glass, a flower, lost, faded, broken dead within, an hour. Quarles said that beauty is the man's bonfire, fools furnace. The criticism emerged mostly from the transitory nature of beauty. The beauty of a person is no doubt impermanent but that of nature is everlasting and everchanging.

Anyhow, beauty manifested in a person, is nature's privilege and her glorious gift and as such it is the best recommendatory letter, it is the divinity within that makes the divinity without: it is a sensible image of the Infinite that lives with the soul.

Beauty in ideas and thoughts is virtue, right reason, and illustrates life with gracefulness, generosity, honesty, sincerity, modesty and heroism. Beauty as a social instinct conquers chaos by imposing upon it form, symmetry, pattern and proportion.

Beauty in physical nature is God's handwriting, a source of inspiration and a fountain of knowledge and learning leading to salvation by raising our thoughts up to the great Creator. Ugly...the counterpart of beauty...has equally captivated the attention of the writers and thinkers. Hegel regarded ugly as the positive negation of beauty. Solger said that ugly is a rebellion against the beautiful. Croce, having regarded beautiful as expression, said that unsuccessful expression is ugly. Schlegel declared that ugly is the unpleasant manifestation of bad. Lessing regarded beauty as utterance having various grades and forms, and as such the lowest grade comprise the ugly which cannot be depicted in art and that ugly is the province of comic and terror. Tagore said that when form defies the proportion, it is ugly or

the illogical. Iqbal regarded beauty as a quality of the ego in action and of the will-to-power. Ugliness appears when the will-to-power, the fountain of all life and all growth runs dry. He explains beauty not in terms of the cotemplator's mind, but in terms of a universal principle, a vital impulse working behind life in all its aspects. Beauty is a quality of the things created by the expression of their own egos, For their loveliness they owe nothing to the contemplator's mind but every thing to their own inner life-force.

The mystical and the subjective school of beauty headed by St. Augustine did not believe altogether in the existence of ugly whatsoever. St. Augustine said that beauty is a proportion of the parts and it is created mostly by contrasts. So the opposites should not be mistaken as ugly. He further said that there is no such thing as ugliness, it is to be found only in the untrained eye of the beholder who is unable to appreciate the whole as the parts are hidden from his eyes or he is incapable of grasping the beauty of the whole on account of his inherent limitations or someother sort of weakness. A commander standing at the dias can better appreciate the beauty of the pattern of the lines in which the soldiers are standing and are passing in a marchpast nearby his dias than a soldier who is standing in a corner or in the midst of the army, because of his incapacity to glance at the whole show.

In the same way man is unable to review the entire universe and life at a stretch, it is why he is unable to look and appreciate the entire phenomena of beauty in the universe. Moreover, as a person is unable to understand as to what value and beauty is contributed by all the objects of the universe towards the total and final beauty and meaning of the universe and life, therefore, he is unable to appreciate the beauty of every object and is bound to mistake and condemn objects as ugly, and meaningless, while it is not the real case with the objects.

The mystics further say that in the ultimate analysis of

ideas, the universe, and the life which inhabits therein, is purely a spiritual phenomenon which cannot be apprehended and grasped in physical and material terms and techniques. It requires some divine, spiritual and intellectual training of the mind, intuition, sensibilities and vision to grasp the beauty of the universe in toto.

It is the conviction of the mystics that God is the ultimate source of beauty because He is pure Beauty and Light. All creatures owe their existence to Him, therefore, He being Beauty and Light does not produce ugly creatures, objects and sights. Every thing created by Him is beautiful, but we fail to grasp its beauty and meaning because we do not know its right place in the total environment of the universe. The objective school in modern age has been divided into four classes : firstly: Freudian school say that beauty is the expression of the contemplator's sex-desire; secondly, the school of Robert Vischer, Lipps and Volkelt is of the opinion that beauty consists in empathy or the contemplator's subconscious sympathetic feelings projected into subjects; thirdly Schiller, Herbert Spencer, Karl Groos, and Conrad Lange regard beauty as the expression of contemplator's activity of play; and lastly, Croce holds the view that beauty is the full expression of the contemplator's emotions.

On the contrary the objective and scientific school of aesthetics uphold the view that beauty does not lie in the beholder's eyes but in the concrete phenomena of nature, life, universe and the social environment and the sense of beautiful in persons is socially inherited as well as acquired, as the product of social evolution, therefore, beauty is that which we like in accordance with our taste, outlook and needs which develops, alters and decides our choice in the context of our immediate mental, psychological, and social pattern. They say that a thing is beautiful or ugly only in relation to the views of a person in time and space. So both the terms are relative and acquire a variety of meanings and colours with the passage of time, change of atmosphere and alterations in decisions and demands. As every climate and race

has its own peculiar characteristics, therefore, the criterion and standard of beauty varies from people to people, place to place and time to time. The White, Black, Yellow and Brown all differ in their tastes, standards and judgments of beauty.

Anyhow life is indebted more to beauty for its promotion and betterment than to ugly or bad or undesirable, because the very idea of ugly is repulsive to man, and repulsion does not lead to light, peace and knowledge. An acknowledgement of the existence of ugly indicates that all that is ugly is to be abandoned in the evolutionary process of life. On the contrary it is beauty which gives lead to life. Hence life can be justified only in terms of beauty. Beauty by itself is a bliss, a blessing in a person, a virtue in ideas, creative in action, and an inspirer in nature.

In short, in any form, pattern and appearance does beauty manifest itself, it is dignified for mankind and elevates and purifies human soul. Beauty is eternal and immortal and the most natural and appropriate organ through which it is expressed and makes itself prevail upon all is art, which has always been a dynamic, creative and imaginative force in the service of men.

Thus art is the highest achievement of human intellect and the supreme form of knowledge and as such the greatest benefactor and liberator of mankind which enabled men to define, express and understand themselves. Art being nature's selfhood, contracted into beautiful and attractive, is the source of the revelation of eternal ideas. Art portrays the intellectual world within the reflected world. It is nature revived in the invention of a genius.

Croce defined art as an expression of the lyrical intuition and a synthesis of feelings and images; Santayana said that art is beauty as objectified pleasure. Art is both the expression of experiences and the experience of expression, and as such it is a useful human activity involving joy and labour.

Art is the expression of a certain attitude towards reality—an attitude of wonder and value recognising something greater than man. Art is the product of the man of genius who communicates his heightened sense of values and elevated perception to others. Our capacity to grasp the objective and subjective world in an identifiable manner develops into a refined activity in art. Thus art discovers the values of life and it alone preserves them. Art is a way of life and an act of faith. It is why it deals with real feelings and their expression. Art is not only a search of ideal forms of beauty but also a powerful emotional medium. It means an expression of human skill and imagination applied to the production of beauty which eventually penetrates one's being. At this stage it becomes an adventure in self-expression. Art is a beautiful pursuit of repose. It is an intellectual stimulus which seeks a response from the spectators. It is a spiritual process in self-development. In short, art is a social product conditioned by its actual state aimed at raising humanity at a higher level.

A variety of functions has been assigned to art through the ages. Most of the writers demanded educational, social, moral or utilitarian office to be performed by art. Pythagoras said that art reminds man of his divine origin and the possibility of eternity and to imitate the divine harmony and to achieve complete proportion in all aspects of life is the end of art. Euripides and Plato, following the footsteps of Pythagoras, said that art should serve life by spreading positive values, educating good citizens and dealing with contemporary problems of peoples, otherwise art should cease to function. Aristotle was the only honourable exception among the ancients, who assigned a purely imaginative function. In his opinion the end of art is to provide the pleasure of self-realisation by restoring emotions to normal level in the psychic life; Longinus, Plutarch and Plotinus opined that art should provide safeguard against undue licences. Horace, being a little liberal, said that art should please as well as inform. Durer, following Pythagoras's ideas said that the function of art is to find the traces of the lost perfect form

which man had in the Heaven. Sydney said that art should propagate virtue. Winkelmann said that art should serve the people by embodying their feelings, emotions and aspirations. Vico said that art is meant to make the vulgar act nobly. Sulzer opined that art should transform the sensuousness of man into a refined sensibility to make him fit for the moral life. Heinse advocating the cause of national literature said that artist should create for the people among whom he lives. Humboldt said that art should aim at establishing with outer world which is our final destiny. Schiller said that art is our liberator because it frees us from the yoke of senses and wipes away the evils of society. Jean Paul Sartre said that the aim of art is to bequeath to humanity a morally ideal character. Schleiermacher said that purification of passions is the aim of art.

Tolstoy regarded art as the communication of experiences, and highly emphasised upon its utilitarian value.

In short, the utilitarians look upon art as an instrument for the fulfilment of some practical requirement. On this question the moralists, naturalists, and economic determinists share a common out-look. Plato, the idealist, Watson the behaviourist, and Lenin the dialectical materialist, seem to shake hands with each other across the chasm that divides them. The first interprets art in the light of ethical purposes; the second speaks in terms of muscular adaptation; the third regards art as the mirror of class-struggle.

It should not be forgotten that, no doubt, man cannot keep revealing himself in the world of utility, but practical utility cannot always become the criterion of art. The emphasis on utility diverts us from the complete man to the merely useful man :

"I had my pleasure when I rested within bounds;
When I stood into the Limitless, I found my songs".
(Tagore).

Some writers also assigned the function of providing somewhat imaginative sort of delight and psychic type of pleasure to art. Among the ancients, as said earlier, it was Aristotle who said that the purpose of art is to restore an emotional harmony to man. In the Renaissance era many artists and writers asked art to provide imaginative pleasure to the audience. And even in the post-Renaissance period, there were writers who advocated the cause of imaginative pleasure. Dryden, having regarded art as an organic force which develops along with other faculties of the nation, observed that the main function of art is to please the reader. Dubos said that the end of art is to touch and move imaginatively. Lessing said that the artist externalises his thoughts to convey his message to the sympathetic minds with the sole purpose of procuring delight to them. Guyan said that the end of art is to provoke pleasant sensations. Emerson said that the office of art is to educate the perception of beauty. Similarly, T. S. Eliot said that the function of art is to express feelings and passions. John Press said that the function of art is to enlarge and purify the imaginative vision that lies dormant within us. John Dewey said that the function of the artist is to express the same aesthetic experiences which he has felt. Livingston, said that the end of art is the exposure of beauty which is latent in actions and ideas and may be present even when actions and ideas have ethical qualities. Herbert Read said that the business of art is not to present the idea, but the communication of its emotional reaction to them. Plakhanov said that the end of art is the development of human consciousness and the improvement of social order through the beauty impulse. In short, the writers having romantic attitude assigned art the function of pleasure by some sort of enchantment.

Whether art provides imaginative pleasure or contributes some utility of practical importance to life, it is necessary for it to be dynamic and moving so that it may not only go along with life but also enhance and enrich its beauty. It is also a fact that all great and immortal art is dynamic, animating and inspiring. Its freshness, novelty and inspiring quality increases day by day.

Enobarbus has defined the personality of Cleopatra in these words :

"Age cannot wither, nor custom stale her infinite variety."

I think the same line is applicable on art. As Cleopatra was young, beautiful and the queen of a state, similarly arts are always young and beautiful. Moreover as she was the queen of a state, similarly arts occupy the same supreme position in the realm of learning and knowledge. As Cleopatra was truthful in her love to Antony, similarly arts are always truthful in the service which they render to mankind. As Cleopatra was a woman of unusual nature, similarly art's nature is unusual being universal and ever-lasting. And the varying and changing moods of Cleopatra can be compared with the different interpretations of art in different ages.

Cleopatra's personality was dynamic due to her beauty, truthfulness, sincerity, unusual nature and changing and varying moods, similarly, art is dynamic due to the same obvious elements.

Art is a reflection as well as an interpretation of life. It becomes meaningful and appealing when it absorbs the elements of beauty, truth and sincerity, which really make it dynamic.

Now we should not be misled by the strict scientific meaning of the word dynamism. When we say that art is dynamic it means that art is a living organ to serve mankind. It is an everlasting and a universal fountain of inspiration for us. It has always contributed to the development of social and cultural values. It has capacity to reflect and interpret human life in all the ages.

The fountain of inspiration from where art takes its life, is always fresh and full. Art is dynamic in the sense that it has always inspired and stimulated mankind to do good. It is never static because it never loses its charm, freshness and its

inspiring and stimulating faculty. The chief difference between a static and dynamic thing is it that the elements of a static thing remain the same all the time so after some time they become stale and lose their freshness and charm but on the contrary the elements of a dynamic thing can be replaced by other elements at any time. Thus the freshness, charm and the appeal of that thing never ceases. Art is dynamic rather than static because its fundamental elements are never stale and they have a capacity to meet the changing situations.

The fundamental elements of art are its form, substance, pattern, plot and rhythm etc. These elements are never static. They change with a change in the out-look of society and culture. Every age has its own outlook and values and problems. Art, in order to incorporate these values and out-look, bring new form, pattern, and plot with it-self and even then maintain its beauty, truth and appeal.

For example: drama is the earliest form of art, and still it is popular in Europe but it has its own history of development. In different ages, its form, pattern and subject matter has been changed. When people were purely religious minded, there were miracles, when drama came out of the Church, it took the shape of moralities and with the coming of Renaissance, it developed into "drama proper," as we see Marlowe's and Shakespeare's dramas.

Moreover, with the change of social and cultural values, other forms of literature also developed and they have fully reflected life of that age.

So, we can say that the ingredients of art did never remain the same. They changed and evolved with a change in life. As life is itself dynamic, therefore, art is also dynamic. But this dynamism has always kept up the flag of beauty and truth high.

When Aristotle, in his "Poetics" declared that poetry (art) is more philosophical than history, he acknowledged the

fact that art has more dynamic force in it in comparison to history. Hence history is static, because it only records the events of the past. Past is past; it cannot be changed, revived and re-shaped, you can only peep into it. But art is philosophical, in the sense that the artist can look into the seeds of future. By a study of past, and keeping the present situation in view, he can predict the future, because the artist's guide is his intuition which is a divine faculty. Due to this intuitive faculty he has a deep insight and he can comprehend the coming events. Thus in a way the artist does not only predict the future but he also prepares himself and his art to meet the coming situations. That is why Shelley has called the poets (artists) as the un-acknowledged legislators of the world.

The dynamism of art is hidden in its greater meanings and prophecy. Actually art is the out-come of artist's subjective or objective experiences. But when this experience is translated into a poem or a drama or in statue, in music or in any form of art, then that experience becomes a universal one. Then in that picture or poem, or statue every individual sees the image of his own experience.

When any artistic experience is translated into any form of art, it becomes a universal experience. It's sincerity, unversality and vitality appeals to all the people in an equal quality, in all the ages.

The same work of art gives different enjoyments and interpretations in different ages. For example, the old Greek dramas, are still a classic in world literature. Though their form, pattern and subject matter is quite different yet their charm, appeal and vitality has kept them alive. They have been praised in every age. The artists have tried to imitate them but failed. The beauty of those dramas can never be static because they contain the truth of the life and society in which they were produced. The sincerity and the truth which lies behind these dramas, made them immortal. And they have not only given

enjoyment but they have always inspired and have been interpreted differently in different ages. Here lies the dynamism of art. Keats in his "Ode to Grecian Urn" has said about the "Piper". "and happy melodist, unwearied for ever piping songs for ever new."

Apparently that piper is persuing a maid and is playing upon a pipe in order to win her love but this "Piper" is the artist who is in love with life. This pipe is his medium through which he is expressing his feelings and sentiments in the shape of songs. Like the piper, the artist is also happy and unwearied because the love of life has inspired him and he will never cease to compose the songs". These songs will always communicate charm, new meanings and new potency to the world in different ages because of its vitality, flexibility and universality. Art becomes dynamic not only because of it's subject matter, form and style but also due to the symbols and images employed in it. Symbols belong to an order of reality different from that of the Reality which they symbolise. They are used to make the truth intelligible, to make the unheardable audible. They are meant to be used as tangible supports for contemplation. They help us to reach awareness of the Symbolised reality. The importance of art depends upon its suggestiveness. The experiences of the artist are so rich and heightened that they cannot be expressed in simple and plain language. The artist is bound to use the symbols and images. These symbols and images have the beauty, subtlety flexibility and universality of their own. They convey the entire meanings of the artist's experiences. They stimulate our imagination in all the ages. They appeal to all those men who have undergone the same experiences. Thus at this stage art becomes an empty cup in which every body fills his own wine to drink. In other words we can see that it is also another phase of it's universality and dynamism.

Different ages had different types and forms of art but it's subject-matter never differed. Hence life itself is the subject-matter of art, therefore, it never betrayed art. It has acquired

different shapes, colours and characteristics but the gist - life - with its charms, miseries, joys and beauties remains the same. But it has changed its forms, pattern etc; because the phases of art are always changing, with a change in life, art has changed its forms, but it never ceased to go with life. Not only that art has always portrayed and reflected life but the leadership of life has always been with it, because it has always cast a tremendous influence on the people. When Sidney says that poetry is the greatest science of all sciences, he clearly meant that no other science or branch of human knowledge has served mankind as faithfully as poetry. We can replace the word "Poetry" by art. The other branches of human knowledge are dry, narrow and doubtful. Few persons have been interested in them and so they have not served in a wider scope. But art is always charming, and appealing to all. It is as wide as life and there has never been any element of doubt in it. All the artistic creations are based upon sincerity and a confidence in life. All the people have always taken interest in arts according to their taste, capacity and experiences. The impact of art upon an individual is not only this that it has enriched his wealth of experiences but also that it transforms and modifies his entire view of life. This shows the dynamism of art.

Hence it modifies our out-look on life, therefore, we always place our new ideals before us and go on achieving them, it is why we say that art is the leader of life. For example, the out-look of English nation on life has always been changing in every century. It is all because in every century England has produced a great artistic genius sometimes two or three at a time.

After Chaucer, we see a definite change in English nation's out-look on life in fifteenth and sixteenth century. But we can say without exaggeration that the English nation emerged out of Chaucer's "Canterbury Tales". There were no particular features of English nation before Chaucer. Chaucer in his "Canterbury Tales", assigned particular features, shapes, colours and even

dressess and temperaments to the different people of different classes and professions. Then the people of those classes actually acquired the same features, colours and temperaments which are still the same. Thus, had there been no Chaucer, I think, the English nation would have not yet come out as a whole. It was only the dynamism and leadership of art which made the English nation.

Again, after Marlowe, Shakespeare and Ben Jonson, the out-look of the English people changed. They cast a tremendous influence on the people, enriched their experiences and modified their outlook on life.

In our Sub-continent, Iqbal's poetry may be taken as an example. Before our freedom, we were slaves both physically and mentally. Iqbal awakened us with his poetry. He was just like Keat's piper. "the happy melodist, un-wearied".

So we got freedom by the help of a poet-leader Iqbal. The dynamism of art lies in the fact that it comes out from life and is based upon it, nevertheless it becomes greater than life—the part surpasses the whole. Life is great because it has warmth, blood and senses. Art is greater than life because it immortalises life by portraying the warmth, blood and the senses found in life. Life is chaotic, art makes it dynamic. In art, life undergoes a sea-change not only mentioning its beauties but also transforming it - "those are pearls that were his eyes". So in art the "eyes" become pearls and the pearls become "diamonds." Simple passions and ordinary experiences are transformed into the works of art with the help of penetrating imagination and there they acquire universality and immortality.

"A burning forehead and a parching tongue" is painful for us in life but when the same feeling is transformed into art, it becomes "a joy for ever". Thus, human emotions which are temporary and sometimes "lead us to pain and misery", find a new and heightened level of existence in art, thus beauty is found but its negative elements, that of killing and being

painful - are eliminated. In this way "a thing of beauty becomes a joy for ever".

Again, in our actual life there are so many persons like Iago, Macbeth and Becky Sharp, and we do not like them, but when they appear in a play, they permanently captivate our attention and receive our applause. It is all due to the dynamism of art that it eliminates the ugly and painful elements of life while absorbing it. So art is not only a mirror of life but also a leader, leading towards a higher ideal world which is full of beauty and truth, placing new ideas before us.

It is a vital fact of life that there can be no beautiful and happy atmosphere in a society unless somebody takes the initiative of stimulating the others to do something happy and exciting due to which the life of that society prospers on a higher level. So the artist performs the task of stimulating the people to do something happy and exciting due to which life goes on happily, and it is the dynamism of art due to which the artist succeeds in his task.

4

CONCLUSION

The vast fresco of Ghazali's work has been illuminated by an inspiration which has the amplitude of epic grandeur and the dimensions of catholicity. His counsels, noble maxims and famous dicta, cast a conducive influence on the sensitive minds of the next ages. He was an indefatigable, conscientious and meticulous reasoner as well as an ardent believer. He has shown more initiative than invention in propounding the principles of a hygiene of soul. Ghazali's weight of learning, classical integrity, mystical milieu, transcendental moral values, made him all the more an intellectual and spiritual giant. Indeed he was one of those great minds that fecundate the world from

time to time, with new and dazzling principles of truth. He should be regarded as a sort of giant genius, genius, if that notion can consort with the circumstances of the very great energy of his work and their muscular appearance.

Seldom the philosophers were so clear in the issues they raised, the questions they posed and the ideals they projected, as Ghazali was. It is said that the job of a philosopher is to put the questions, to raise the objections and doubt the bonafides of every thing with the ultimate purpose of understanding the realities of the things. But the case with Ghazali was quite different. He does not only raise the questions but also thrashes them out, analyses in a thread-bare manner, removes the doubts, clarifies the basic concepts, and discriminates between the wanted and unwanted, infers, prescribes and moralises. Thus he is a perfect philosopher in every respect.

Ghazali's philosophy and system of education aims at producing real and sincere believers, with strong intellectual powers and moral prowess, devoted to the cause of learning and knowledge, habitual of deep contemplation and adept in moral reasoning. They will cultivate the habit of deep penetration and sound judgment; they will be modest and balanced, honest and sincere, benign and benevolent in their intercourse with the mankind, in general. Maintaining their own integrity and autonomy, individuality and fidelity, they will contribute to the stores of energy and drive of their institutional life. Having lifted themselves up from the petty penchants of the caste, colour and creeds, they will try to resolve the conflicts of their society in an amicable way. Personally they will be calm, quiet, accommodating and imaginative, but while dealing with their enemies and fighting with the forces of the side opposite, they will be clever and calculating, deliberate and astute, stiff and strong.

It is for this purpose that Ghazali censures the senses, civilises the feelings, matures the thoughts and edifies the soul. He instructs as well as warns and while evoking the great questions

and themes of life, death and salvation, an austere and sober emotion lends dignity to his pen. With eloquence, perspicacity, aplomb and ingenuity he has drawn a clear-cut line between the mundane and divine. He is not great by means of abstract reasoning and philosophic conscience but by dint of a personal expression and creative imagination with which he makes an unequivocal choice for the eternal life in quite a reasonable way. The aim of life for a believer, according to Ghazali, is to take this world as transient and in the course of life, one should obey the commands of God to prepare for the eternal life in the next world. One should subdue one's baser desires to elevate the soul so that one may avoid the commission of major sins, crimes and mistakes and by prayer, meditation and concentration, may seek the redemption for the minor ones.

Knowledge and learning whose ends, means and dimensions as prescribed by the Quran and the Snnah are the only way of realising the Reality. His theory of knowledge aims at founding the culture of believers on a systematic endeavour to realise spiritual solvency and intellectual freedom. It was to renew its vigour by being refreshed from the fountain-heads of its originality, i.e. the Quran and the Sunnah. Ghazali is the first philosopher who determined in philosophical and psychological ways the contents and contours of human will, ends and their means, by asserting and proving that all and every kind of knowledge is neither beneficial nor necessary for every person. The individual and the society together feed upon each other so far as their ends coincide with and conform to each other. i.e. the realisation of the Self and God, and their smooth and progressive march towards this goal, otherwise they come in conflict with each other as a result of which either the individual or the society has to perish. Many a historical phenomenon can be adverted to prove it.

THE END

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 Zainul Abdeen—67
 Zakaria (Prophet)—34

